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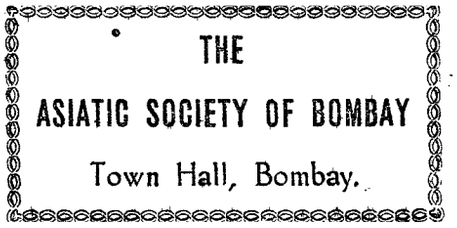

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SKETCH

OF THE

PORTION OF THE COUNTRY OF NEPAL

OPEN TO EUROPEANS.

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Residency Surgeon.

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SKETCH

OF THE

PORTION OF THE COUNTRY OF NEPAL OPEN TO EUROPEANS.

Remarks on the country as a whole.

NEPAL is a small independent State, situated on the north-eastern frontier of Hindustan. It extends for five hundred miles in length, from Sikkim on the east to Kumaon on the west, and for about one hundred and thirty miles in breadth, from the Himalayas on the north (which form the boundary between it and Thibet) to the British provinces of Bengal, the North-West, Oudh, and Phillibit on the south.

It contains two kinds of country: the teraie or level land extending from the British frontier to the hills, consisting of cultivated ground and forest; and the hilly country of the interior, consisting of a succession of mountain ranges and small fertile valleys.

The population is estimated by the natives themselves at about five millions. The country is traversed by several large rivers which emerge from the teraie and form tributaries of the Ganges, such as the Sankhussi, the Gunduk, the Rapti, and the Sarju. In the interior of Nepal there are many important towns, such as Jemlah, Sulliana, Khachi, Gorkha, and Khatang; but, as Europeans are restricted to a very small portion of the country, it is impossible to give a minute or accurate account of these places. Nor can information be supplied in a statistical form with regard to the population, trade, revenues, or manufactures of the country, as data for the purpose are not procurable. The following account of Nepal, therefore, has reference only to that portion of the interior of the country which Europeans are allowed to visit. This includes only what is known as "the valley of Nepal" and a few small adjacent valleys. To attempt anything more than this, in the present absence of statistics and authentic information, could only lead to the formation of erroneous ideas of the character of the people and the resources of the country.

Approach to the valley of Nepal.

After leaving the frontier station of Sigowlie, there is little to attract the notice of the traveller through the teraie, till he reaches the small village of Bissowlia, which is close to the border of the great forest. From Bissowlia to the margin of the forest is a distance of only about a mile and a half. At the margin of the wood is another small village, Simul Bassa, or Semrabassa, and from this a narrow sandy road passes almost straight through the sâl forest to Bichakoh or Bichiakhori, a distance of ten miles.

Bichakoh.

The village of Bichakoh consists only of a few huts, but there is here a large powah, or travellers' resting house, which stands on a slight eminence near the banks of a small stream.

The road now lies on the bed of this stream, and is very rough, but still practicable for bullock carts in the dry season. After a mile or so the bed of the stream passes through sandy cliffs, many of which are almost perpendicular, several hundred feet in height, and crowned with fir trees and other timber. After about six miles the road quits the bed of the river, and again enters a forest of sâl trees, growing on low undulating hills. Here much of the timber used in the valley of Nepal is cut during the cold season. A small stream, the Kurru, is crossed by a wooden bridge, and at a distance of twelve miles from Bichakoh the village of Hetoura is reached.

Hetoura.

At Hetoura there is a large powah and a considerable village in the cold season, but the place is almost deserted in the hot season and during the rains (*i. e.*, from April to November), on account of the aoul or malarious fever, which is deadly to all but the aborigines of the teraie. The village stands close on the banks of the Rapti, and there is a considerable amount of cultivation around. During the cold weather almost all the imports for the supply of Nepal pass through Hetoura. Here too are stationed a captain and guard of Nepalese soldiers, who, however, retire to the higher station of Sisaghurri as soon as the hot season commences.

The road now winds along the banks of the Rapti and between a succession of lofty forest-clad mountains. The river is a rapid rushing clear mountain stream; the foliage is dense and tropical; the trees are lofty and covered with creepers, ferns, and orchids; the mountains are majestic, and altogether the scenery is of a most magnificent character. An excellent road has been cut from Hetoura to Bhimphedi, and bridges have been thrown across the river in several places. This work has been executed during the last six years by the soldiers of the Nepalese army, several regiments being sent down every year for the purpose.

Bhimphedi.

About eight miles from Hetoura are the village and powah of Nimbooatar, and seven miles further on stands the village of Bhimphedi. All along this valley there is a considerable amount of cultivation wherever the land is level enough to admit of it; and near Bhimphedi there are several other

small villages. From Bhimphedi the road passes up a most rugged and precipitous hill, on which stands the fort of Sisaghurri or Chisapani, so named from a spring of very cold water near the fort. The fort is about sixteen hundred feet above the level of the village of Bhimphedi, and it takes one nearly an hour and a half to ascend to it.

Sisaghurri.

Sisaghurri is the hot weather quarters of the captain and the guard that go down to Hetoura in the cold weather, and there is also a considerable village beneath its walls. The fort is at present a ruinous looking place, but strong from its position. At Sisaghurri is the custom house, where duties are levied on all goods and travellers entering the country.

The road now passes upwards to a gap near the top of the ridge on which the fort stands, at a height of about 2,300 feet above Bhimphedi. The descent on the northern side is not so steep nor so long as the ascent, but is still rugged and difficult. At the foot of the hill is a clear rapid stream along which the road proceeds, crossing it in several places by temporary bridges. In the cold season this stream is small, but in the rains it must attain a large size, as is proved by the lofty bridge that it has been found necessary to throw across it at one place. The hills on both sides of the narrow bed of this stream are steep but bare, and there are traces of old copper mines on their sides, which are still worked in some places. At the extremity of the gorge stand a powah and village called Markhoo, after passing which the road lies over a low bare undulating hill called the Ekdunta, till the valley of Chitlong or little Nepal is entered.

Markhoo.

Chitlong.

This valley is well cultivated and contains many small villages and hamlets. It is on a higher level than the large valley of Nepal, and in consequence its climate is considerably colder. It is subject too to violent storms of wind, hail, &c., which frequently do much injury to the crops.

After passing through Chitlong the road runs over the mountain range of the Chandragiri. This range is steep and rugged but well-wooded, and the ascent is by no means equal in these respects to the descent into the Nepal valley. From the summit of the pass a magnificent view is obtained of both valleys.

Table of route into Nepal.

The following is a tabular statement of the villages passed through and the distances between them:—

Stages.	Miles.	Rivers crossed.
Segowlie to Ruksowl	16	Sikrubna. Ruksowl. Tilaway.
Ruksowl to Semrabassa ...	14	Ruksowl and Tilaway.
Semrabassa to Bichakoh ...	10	Junghar.
Bichakoh to Hetoura ...	12	Kurru.
Hetoura to Nimbooatar ...	7	Samree river. Rapti.
Nimbooatar to Sisaghurri ...	8	Jungar.
Sisaghurri to Markhoo ...	7	Jungar. The Markhoo.
Markhoo to Thankote ...	8	Jungar.
Thankote to Katmandoo ...	7	

Description of the valley of Nepal.

The valley of Nepal, in which stands the capital of the country, and which is the place of residence of the court and the head-quarters of the army, is an extensive tract of comparatively level ground surrounded by lofty mountains. Its length is about twenty miles from east to west, and its breadth about fifteen from north to south. In some places the length and breadth vary greatly, as there are numerous spurs running out from the hills, enclosing narrow valleys, but the above is a fair statement of the average length and breadth.

Names of surrounding hills.

The more prominent peaks around the valley are named as follows:—to the east Mahadeo Pokhri: to the north Munnichor, Theopoori, Kukani, and Kowhilia: to the west Nagarjun: and to the south Chandragiri, Champa Debi, Phurphing, and Phoolchowk. The last mentioned is the highest of the surrounding peaks, measuring 9,720 feet above the level of the sea. The other hills vary from 6,000 to 7,500 feet. The level of the valley itself is 4,500 feet above the sea. Though called a valley, the surface of the country is by no means level. It is rather made up of a series of small valleys with here and there a wooded knoll. In fact the country consists of ground on two levels, constituting a series of table lands (tars) and valley (kholas), through each of which in general a small stream flows, though many are dried up in the hot season. The difference in level between the tars and kholas varies greatly. Near the base of the hills it is not great, but it rapidly increases towards the centre of the valley. The edges of the tars are often precipitous, and from 30 to 100 feet in height.

Height of hills and level of valley above the sea.

Tars and Kholas.

The valley is crossed from east to west by a low rocky range, and spurs from the hills in some cases run out nearly to the centre, terminating generally in well wooded knolls, which are favorite sites for temples.

Rivers.

The country is well watered, but none of the streams are of great size, as they all arise from the neighbouring hills. Some of them are mere mountain torrents, and are quite dried up in the hot weather; but others, which arise from springs at the foot of the hills, always contain a fair amount of water. The principal streams are the Bagmutti, so named because it is said to have flowed from the tongue (bak) of Mahadeo, and the Bishnumutti, so named from Vishnu.

The Bagmutti.

The former arises from the northern side of the Sheopoori peak, and enters the valley about the middle of the northern side. It flows south and south-west to its junction with the Bishnumutti.

The Bishnumutti.

The latter arises from the southern side of the Sheopoori towards the north-west corner of the valley, and flows nearly due south. Both streams receive numerous tributaries, so that when they unite (just to the south of the capital) they form a considerable river. The united stream flows now south-east, passing through the rocky ridge that crosses the valley by means of a deep narrow cleft, which is crossed by a small iron suspension bridge, the only one of the kind in the country. The river makes its exit through the hills at the south-east corner of the valley, and its banks are there steep and in many places impassable.

Bridges.

Both the above-mentioned rivers and several of the smaller streams are crossed by well-built bridges, which have all, with one or two exceptions, been erected during the present reign, or, more properly speaking, while the present minister, Sir Jung Bahadoor, has been in power. The construction of the bridges is rather peculiar. They are all built upon massive piles and cross beams of sâl timber, on which is laid a strong road of bricks, with a parapet of some two feet in height on each side.

Small adjacent valleys.

The valley is almost entirely under cultivation, and irrigation being much employed, its surface is almost never destitute of a crop of some sort. From the eastern extremity of the valley a road passes through a rocky defile, leading to a long narrow valley called Banepah, and from this another leads across the hills to the valley of Parnonti. The latter can also be reached by a path across the base of Phoolchowk. Both of these are well cultivated and fertile spots, though of no great extent.

Parnonti.

Dhooni and Colpoo Biyassi.

At the western end, separated from each other by the Magarjun range, are two deep valleys, the Dhooni and Colpoo Biyassi. The former is the more southerly of the two, and is on a much lower level than Katmandoo.

From the north-east corner of the valley a rugged path leads across the Kukani. This is one of the principal roads leading to Ghorka and Thibet. From the summit of the pass a magnificent view of the Himalayan snow peaks is obtained, the foreground being occupied by numerous minor ranges, some of which are always snow-capped, and between which lie several large, fertile, and well-watered valleys. The chief peaks of the snowy range seen from here are, to the eastward, Mount Everest, 29,000 feet, Gossain Khan, 26,000 feet, Yassa and Muchi-pootra, both about 24,000 feet high, but there are many intermediate peaks, and the line of snow is continuous over at least 120 degrees of the horizon.

Heights of the Himalayan snow peaks.

The level of the small valleys is much below that of Katmandoo, and the temperature in consequence is much the same as that of the plains of India. The chief of these valleys are the Taddi and Likoo Kholas and the valley of Noyakote. Through the latter runs the Trisul Gunga, a large and rapid stream, afterwards known as the Gunduk, which rises in a lake situated on a lofty peak known as the Gossain Khan, a place much frequented by pilgrims. No Europeans are allowed to cross the Trisul Gunga, though there is a good bridge about four miles from the town of Noyakote.

Noyakote valley.

All these valleys are well cultivated, and, owing to their high temperature, produce in abundance all the fruits common in the plains of India.

Such is a brief account of the portion of Nepal which is open to European inspection, and as accurate information cannot be obtained, it is hardly worth while to enumerate the names of the other neighbouring valleys. Some of these are said to be large, fertile, and populous; but none of them in these respects can be compared with "the valley of Nepal."

Population.

On reaching the summit of the Chandragiri pass, a stranger is at once impressed with an idea of the denseness of the population. Besides three large towns or cities, which are conspicuous objects, there are many minor towns and innumerable hamlets, studded all over the higher grounds and the slopes of the hills; and in addition to these in almost every field there appears to be a cottage.

The natives themselves estimate the population of the valley at about half a million; but this is most probably beyond the truth, and in the absence of a census or any accurate data, the population may more justly be stated as below 400,000. As it would serve no

purpose to give a list of the names of all the petty villages, the following description will be confined to the chief towns and a few of the larger or more interesting places around them.

Katmandoo.

Katmandoo, the capital of Nepal, stands near the centre of the valley, in latitude 27°42′ north, and longitude 85°36′ east. It is situated at the junction of the Bagmutti and Bishnumutti, but lies closer to the latter, extending along its eastern bank for about a mile. When seen from above, its shape is very irregular, but it is said by the natives to resemble the khorah or sword of Devee. It is known by several names among the different races of inhabitants. The Newars call it Yindesi and also Kantipur, *i. e.*, the town of glory. Katmandoo or Katmanrhoo is the name given to it by the Goorkhas, and means the city of wood, probably owing to the number of carved wooden temples and houses.

It is said to have been built by Rajah Gun-Kamdeva 1166 years ago. Its name is sometimes also derived from a Mahadeva, called Kanteshwur, whose temple stands in the Indra chowk or central square.

The town is built on no regular plan, but the main street may be said to run north and south, and to be crossed at various angles by several others, while between these is a network of dark narrow lanes.

Population of Katmandoo.

The population, including that of the suburbs, is stated by the natives as 50,000; but probably 30,000 would be nearer the truth.

Carvings.

The houses are from two to four stories high, and are all built of brick, the roofs being tiled. The better class of buildings are elaborately ornamented with plaster and paintings, and in general possess large projecting wooden windows or balconies, which are richly carved. Some of the windows represent a peacock with a spread tail, others contain groups of figures of men, birds, horses, lizards, &c., and are surrounded by garlands of flowers. The carving, as a rule, is bold and well executed, but the best specimens are to be found on the older buildings, as the taste for them seems to be dying out.

Palace.

In several parts of the town there are small open spaces, paved like the streets with brick and stone. In these the markets are held, and in the mornings they are quite gay with flowers, fruit, and vegetables exposed for sale. In the centre of the town stands the Maharajah's Palace. It is a huge rambling ungainly building. Part of it is very old, pbuilt in pagoda fashion, and covered with elaborate and grotesque carvings. Other parts of it, such as the new Darbar room, are quite modern and possess glass windows, which by the way are very rare in Nepal, being seen only in the houses of a few of the wealthiest people.

Temples.

In the square, in front of the palace, are numerous handsome temples; some of these are like pagodas of several stories in height. They are profusely ornamented with carvings, painting, and gilding, and the roofs of many of them are entirely brass. Along the eaves of the different stories are hung little bells, which tinkle in the breeze, and at the doorways are usually stationed a couple of huge stone lions or griffins, with well-curled manes, reminding one strongly of the figures found at Nineveh. Another description of temple is built of stone with pillars and a dome. Though less ornamented and less curious-looking, this style is far more graceful than the other.

Teleju Temple.

Close to the palace is the temple of Teleju, one of the largest of the pagoda type. This is devoted entirely to the use of the royal family, or rather of the king alone. It is said to have been built by Rajah Mahendra Mal, about 319 years ago. In front of it are several tall monoliths, some surmounted by figures of old rajahs, others by a winged figure of Garur. The figures are generally in a kneeling posture, facing some temple, and are generally surmounted by a brazen snake, on whose head is perched a little bird.

Not far from the palace, and close to one of the temples, is an enormous bell suspended to pillars of stone. This bell is sounded by pulling the tongue, but the peal it emits is by no means what might be expected from its size. Here too are several hideous and gigantic figures of the Hindu gods, which on festival days are dressed up and ornamented in the usual way.

About 200 yards from the palace is (or rather was two years ago), a large semi-European looking building, called the Kote, which is famous as being the spot where, in 1846, the massacre took place of almost all the leading men of the country, by which event the present minister was established in power. During the last three years this house has been in part pulled down and rebuilt so as hardly to be recognised.

Besides the temples already noticed, many others are to be found in all directions. In fact at a first glance the town seems to consist of almost nothing else. They vary in size from the gigantic pagoda of Teleju to a diminutive shrine cut out of a single stone, with an image a few inches high in the centre. Many of them present a most repulsive appearance, being dabbled over with the blood of fowls, ducks, goats, and buffaloes, which the Newars sacrifice before them.

The streets of Katmandoo are very narrow, mere lanes in fact, and the whole town is very dirty. In every lane there is a stagnant ditch full of putrid mud, and no attempt is ever made

to clean them out. The houses are generally built in the form of hollow squares opening off the street by low doorways, and the central courtyards are too often only receptacles for rubbish of every description.

Ranipokri.

On leaving the town by the north-east gateway, and turning to the south, the first object one sees is a large tank, the Ranipokri. It is surrounded by a wall, and in the centre is a temple united to the bank by a long narrow brick bridge. On the south side is a large figure of an elephant (cut, or rather built,) out of stone, and bearing the image of Raja Pertab Mul, the maker of the tank. A little farther south the road passes through an avenue of bukâyun trees which runs along the side of the principal parade ground. This parade is a large level piece of ground covered with a fine green sward, and in the centre is a curious looking square stone building about thirty feet high. At each corner of this, on the top, is a large rampant brazen dragon, and on a pedestal in the centre is a brazen figure of Sir Jung Bahadoor, holding in one hand a scroll and in the other a sword. This was erected by Sir Jung on his return from England.

Parade ground.

The Darera.

To the right of the parade ground is a more graceful object, namely the Darera, or column erected by a former prime minister, General Bhim Sen Thappa. This column is beautifully proportioned, standing on a base work of stone, and rising to a height of 250 feet. This is the second column of the kind that was built by Bhim Sen, the first having been thrown down by a violent earthquake in 1833. The column now standing was struck by lightning in 1856 and a large rent made all down one side. It has, however, been repaired some four years ago, and now looks as well as ever. There is a very good winding stair-case inside, and from the loopholes at the top a fine birds-eye view of the town and its environs is obtainable.

A little farther south stand the magazine, and to the east of the parade ground are arsenals and a manufactory for cannons, &c.

Thappatully.

The road now turns to the east, and at about a mile to the south-east of Katmandoo it arrives at Thappatully, the residence of Sir Jung Bahadoor. This is an immense building, or rather range of buildings. It is situated close on the northern bank of the Bagmutti, just where it is crossed by the bridge leading to Patun. Thappatully consists of a succession of squares of gigantic houses, four or five stories high, which are occupied by Sir Jung, his sons, and their numerous families. The buildings and grounds are in excellent order, and the owner obligingly allows visitors to inspect the public rooms and grounds, which are well worthy of a visit.

Before crossing the Bagmutti to Patun, it may be as well to return by the road just described and proceed northwards. The road skirts the suburbs of Katmandoo, and then passes a succession of large houses, built like Thappatully, but on a smaller scale, which belong to three of Sir Jung's brothers. Just beyond these houses a road passes off straight north, which leads to the British Residency.

The Residency.

The Residency lies about a mile to the north of Katmandoo. It is pleasantly situated on a high table land, and is well sheltered by belts of lofty fir trees. A little to the north-east are the lines of the Residents escort, which consists of only one company of sepoys.

The road that is being described now turns to the west and leads through a splendid avenue of willow trees, across the Bishnumutti to a place called Balajee, where the King has a pleasure house and gardens. This place, however, will be described afterwards, and in the meantime we must return to Thappatully and cross the Bagmutti to Patun.

From the centre of the bridge a good view is obtained of the numerous temples lining the northern bank, and also of the houses and grounds of Thappatully. At the northern end of the bridge stands a curious stone pillar supported on the back of a gigantic tortoise, and surmounted by a grotesque figure of a lion. This was erected by General Bhim Sen Thappa, builder of the bridge.

Patun.

Patun stands on rising ground a short distance from the southern bank of the Bagmutti, and about two miles south-east of Katmandoo. In the time of the Newar kings it was the capital of one of the three states into which the Nepal valley was divided. It is known among the Newars by the names of Yellondesee and Lulit Patun, so called from Lulit, a Japu, who founded the city. It is said to be 1,600 years old, and at one time was the most important town in the valley, but it has fallen off since the Goorkhas conquered the country. Its general appearance is much the same as that of the capital. The streets are as narrow, the gutters as offensive, and the temples even more numerous; but it appears much more dilapidated than the other, many of the houses and temples being in ruins. The main square, however, in the centre of the town is very handsome. On one side is the old Darbar, with a brazen gateway, guardian lions, and endless carvings. In front of this are monoliths, with the usual figures on them, and behind these a row of very handsome temples of all descriptions.

One of Sir Jung Bahadoor's brothers resides at Patun, being in command of the division of the army which has its quarters there. The parade ground lies to the south-east of the town. the road to it passing through a crowded suburb, abounding in pigs. The parade ground

is extensive, and has several large tanks on the north and west; and near the centre of it is a large Bhuddist temple of the most primitive description. It consists simply of a mound or dome of earth, having a small shrine at the cardinal points, and the whole is surmounted by what looks like a wooden ladder. Many similar temples exist in and round Patun, which is the town principally inhabited by the Newars. The population of Patun is said to be about 30,000.

Bhatgaon.

The third large city, also one of the ancient capitals of the country, is Bhatgaon. This town lies about ten miles to the east of Katmandoo, and a kutcha road leads from the one to the other, the numerous streams between being crossed by massive bridges of the kind already described. This town was in ancient times called Dhurma patun, and is known by the Newars as Khopodesee or Bhagta patun, *i. e.*, the rice town. It was founded by Rajah Anand Mull about 988 years ago. Its shape is said to resemble the Dumbroo of Mahadeo.

It is built on high ground, stretching from east to west, and most of the side streets run down a steep incline towards the banks of a small stream on the southern side of it, which afterwards joins the Bagmutti.

Bhatgaon has much wider, better paved, and cleaner streets than either of the other towns. Its houses, too, seem in better repair, and it strikes a stranger as being altogether in a more flourishing condition. The population is estimated at about 30,000.

The main square as usual contains an immense number of temples, pre-eminent among which is the centre one, called by the Newars Nyatpola Dewal, or the five-storied temple. None but the priests are allowed to enter it, so that the people do not even know to what god it is dedicated. This pagoda-like temple, is five stories high, and stands on a base consisting of five platforms. The staircase leading to the entrance is guarded on each ascending platform by a couple of colossal figures. The first or lowest of these are statues of Jaymul and Fatta, two champions of a Bhatgaon Rajah, each of whom is said to have had the strength of ten men. The next are elephants, ten times as strong as the men. The third are lions, ten times as strong as the elephants. The fourth are Sarduls, or griffins, ten times as strong as the lions. And the fifth are Byaghrini and Singhrini, two goddesses of supernatural powers. The same design is to be seen in many of the smaller temples in Bhatgaon, the rhinoceros and camel, however, at times taking a place in the series.

Some of the finest carving is to be found in the square in front of the old Darbar room, which is famous too for a magnificently designed brazen gateway. At the Darbar is the residence of the youngest brother of the minister, General Dhere Shum Shere, who commands the Bhatgaon division of the army.

To the south and west of the town are several large tanks, and one of these, which stands at one corner of the parade ground, close to the maingate, is very curious in its appearance. It is above the level of the surrounding ground, and is enclosed by a wall with four arched gateways. It is full of gold and silver fish, which were originally brought from China in the time of General Bhim Sen Thappa, who constructed this tank. These fish are common now in many of the small tanks in the valley.

Near this tank, to the north, is a small house built by the Bhatgaon General for the use of the British Resident.

Besides the three large towns just described, there are many smaller ones scattered all over the table lands. There are about sixty of these, and to attempt a description of each would involve endless repetition. The names only of the principal ones, therefore, will be given, and a few words said about those that are in any way interesting.

Kirthipore.

At the foot of the Chandragiri pass is a small town called Thankote; eastward of this on the rocky ridge that divides the valley are several small villages, the chief of which is Kirthipore. This town consists of several long narrow streets built along the top of the ridge. It is famous in Nepalese history for the resistance it offered to Prithivi Narain, the Ghoorkha conqueror of the country. It endured several sieges, and so irritated the savage conqueror, that when at last, by treachery, he obtained possession of it, he ordered the noses and lips of all the men, women, and children to be cut off and exhibited to him. Unfortunately, there can be no doubt that this barbarous act was perpetrated, as it was recorded by Father Guiseppe, who was then present in the country; and, even thirty years afterwards, when Colonel Kirkpatrick visited the Nepal territory many of the unfortunate victims were still alive. The population of Kirthipore is said to be about 4,000.

Chowbhal.

A little to the east of Kirthipore, and about four miles south of Katmandoo, stands Chowbhal. It is a small town of about only 1,000 inhabitants. It is built on a conical eminence rising out of the ridge already mentioned, and to the east of the town is the narrow gorge through which the Bagmutti escapes.

Bagmutti.

About three miles to the south-east of Chowbhal, on the eastern bank of the Bagmutti, is a town which bears the same name as the river; and across the the river, embedded in the jungle on the hill side, is a shooting box belonging to the minister called Hathibund.

Some miles to the south, on the southern bank of the river, but placed high on the hill side, is the small town of Phurphing. There is nothing particularly noteworthy about the place except that past it a road runs across the mountain into the Chitlong valley.

Phurphing.

From Patun two main roads pass out. One of these runs to the south, passing through the villages of Sonagutti and Thecho, and leading to the small town of Champagaon. This town is built, as usual, on an eminence, and close to it on the north-east is a sacred grove containing an old temple. The grove contains some magnificent old trees, and is altogether a most picturesque spot. Nor are its charms, in the eyes of Europeans, diminished by the circumstance of its being a good beat for wood-cocks.

Champagaon.

The other road runs out from Patun to the eastward, passing through one of the most fertile and beautiful parts of the country, and traversing the small towns of Hursiddhi, Thyba and Bauragaon. It terminates at Godavery, a small village at the foot of the Phoolchowk mountain. This is one of the most holy places in Nepal, and numbers of pilgrims come to bathe in the holy spring. Every twelfth year there is a special festival held here, when pilgrims come from all parts of India.

Godavery.

There are several little temples and tanks romantically situated at the foot of the hills; and Sir Jung Bahadoor and his brothers have erected country houses, which are large and commodious, but are seldom occupied.

Large cardamom gardens have been planted in the glens around Godavery during the last few years, and the plants are now in full bearing, and yield a good crop.

A narrow foot-path leads up from one of the temples to the summit of the Phoolchowk. This mountain is 9,720 feet high, so that the ascent is rather arduous, but the trouble is well repaid by the extensive views obtained from the summit. The hill is thickly wooded, and at the top are many fine rhododendrons of every tint,—from almost pure white to dark crimson. Near the top is a small shrine often visited by pilgrims from the valley, and close to it are two heaps, one consisting of weavers' shuttles and the other of small iron tridents, which are deposited here as offerings by the pilgrims.

In the tanks and small streams around Godavery there are a good many of the asla or hill trout.

On the road leading from Katmandoo to Bhatgaon there are several towns,—Nadi, Budi and Themi; but none of them are of any particular interest.

Nadi, Budi, and Themi.

Branching off from the Bhatgaon road, near the capital, is another narrow road, paved with stone, which leads to the sacred shrine of Pushooputti, or Pushooput Nath, passing through the villages of Navasagur, Nandigram, Hurrigaon, Chabhil, and Deopatum.

Pushooputti stands on the banks of the Bagmutti about three miles north-east of the capital. The town itself is rather dilapidated, looking, and consists only of one main street, running east and west, and a few subsidiary ones, which are horribly dirty and abound with pigs. Close to the banks of the river stands the holiest temple of Nepal. It is a handsome building of the pagoda style, with a brazen roof and large richly carved silver gates. A good view of it is obtained from the high bank on the opposite side of the river; but no European is ever allowed to approach even the outer walls of the temple. The banks of the river are paved with stone steps for several hundred yards, and all around, on both sides, are innumerable smaller temples of every shape and size. The river is crossed by two strong handsome bridges, from which a good view of the buildings is obtained. The river here is narrow and runs between precipitous banks of 80 or 100 feet in height. These are profusely wooded above the temples, and amongst the trees, on the face of the cliff, are some curious faquirs' caves: Pushooputti, indeed, is the head-quarters of the faquirs in Nepal, and the most repulsive and loathsome objects may always be found there.

Pushooputti.

Temple.

On the eastern side of the river is a hill covered with lofty trees (chiefly chumpa and oak) and brushwood, which is perfectly alive with monkeys, who are quite as familiar and impudent as usual in holy places. In the centre of this wood stands a large modern temple built two years ago by Sir Jung Bahadoor.

To Pushooputti all the dying are brought when their end approaches, and just at the final moment they are hurried to the edge of the stream and their lower extremities are immersed in the water. Here too the bodies of the dead are burned, and there is a spot close by where Sutties occasionally take place.

Every year in the month of February from 10,000 to 20,000 pilgrims from the plains of India come to visit Pushooputti and to bathe in the Bagmutti. The minor festivals held at the place are innumerable, and hardly a day passes that it is not visited by crowds for religious purposes.

About four miles to the east of Pushooputti is a small town, Changoo Narain, not far from which, on a considerable hill, is Sankhoo, a place formerly of some importance, but now only remarkable for the religious ceremonies performed there.

Sankhoo.

About four miles to the north-west of Sankhoo is another small town, Gowkurn, near which is an extensive tract of wood, situated on hilly ground and surrounded by a high wall, which is used as a deer preserve, and is well stocked with deer of several kinds.

Between Gowkurn and Pushooputti, about three and a half miles from the capital, is a peculiar village called Bhodnath. This village is built in a circle round an immense Bhuddist temple. The temple consists of a circular platform of brickwork on which is raised a huge solid mound of brickwork surmounted by a tall brazen minaret of peculiar shape. This is a conspicuous object in every view that can be obtained of the valley. Around the platform are niches in each of which are painted paper cylinders about 15 inches high on an iron frame which the religious Bhuddists twirl as they walk round the temple performing their devotions. The mound is about 100 yards in diameter, and has the usual four shrines at the cardinal points.

Bhodnath.

This place is a favorite resort of the Bhootias and Thibetans who frequent the valley in the cold season, and many of the houses are occupied as jewellers' shops, wherein are manufactured the peculiar amulets, armlets, and necklaces, &c., which the Bhootias wear in great profusion.

At the foot of the Seopoori mountain, on the northern side of the valley, is a small village near which the Bagmutti enters the valley. Here there is a holy place called Nilkanth.

Nilkanth.

At the extremity of the magnificent willow avenue which was mentioned when describing the capital, stands a small village called Balajee. This is situated just at the foot of the Nagarjun mountain, which within the last three years has been converted into an immense deer preserve. The wall cost six lakhs of rupees, and extends for upwards of ten miles round the hill. At Balajee there are several springs, in one of which, recumbent in the water, is a colossal statue of Mahadeo surrounded by a group of cobras with expanded hoods.

Balajee.

Nagarjun.

The king has a pleasure house here, and in the grounds are several large tanks full of very large tame fish.

To the west of the capital, at a distance of about two miles, on a beautifully wooded little hill, stands a small village and a handsome Bhuddist temple called Sumbhoo Nath, or more properly Swayambhoo Nath. Like most Bhuddist temples this is dome-shaped, with a large brazen minaret and four little shrines at the cardinal points. The dome in this instance was built by Rajah Trachand Deva, and it is said was erected to cover the eternal light which sprung from a lotus flower when the valley was still a lake. The root of this lotus was at Goohjeshwari.

Sumbhoo Nath.

The temple is very old, and the date of the erection of the different buildings is not known.

There are two roads leading from Katmandoo to Sumbhoo which cross the Bishunmutti by narrow bridges. The roads are paved with stone, and the top of the hill is reached by a stone staircase of 400 steps. The height is about 250 feet above the level of the valley. At the foot of the stair is a colossal statue of Sakya Singh, an incarnation of Bhudd.

At the top of the staircase is a circular erection about three feet high, covered with brass and surmounted by a large gilt Bajar or thunderbolt of Indra, which looks like a double-headed sceptre. Around are numerous small temples, large bells, &c. The four shrines at the cardinal points contain as usual figures of Bhudd in different postures. A fifth image is placed in the hollow below the mound.

At Sumbhoo the shrines are protected by curtains of iron rings, and in a temple opposite the western one is the holy light which is said never to have been extinguished from time immemorial. Sumbhoo Nath is much frequented by the Newars and Bhootias, but is not held in much respect by the Ghoorkas or Hindoo part of the population.

As regards the buildings of the country only one other point requires notice, and that is the number of powahs, pattis, and hitthis, *i. e.*, resting-houses of various dimensions, which is scattered all over the valley. Some of these are large handsome square two-storied buildings: others are mere sheds consisting of a wall and a tiled roof supported by wooden pillars. These powahs are of great service to travellers and pilgrims as well as to the coolies who perform in Nepal the duties of beasts of burden. They have all been built by private persons, and are not taken care of by Government, so that many of them are sadly dilapidated in consequence of the death of their builders or the neglect of their descendants. However, new ones are constantly being erected to take the place of the ruined ones.

Buildings of the country.

Powahs.

For the size of the country Nepal possesses a great variety of races among its population. The principal of these are the Goorkhas, Newars, Maggars, Gurungs, Simbus, Keautis, Bhootias, Khimbus, and Lepchas.

Races of Inhabitants.

The Goorkhas, or Goor Khali, so named from the former capital of their country, are the ruling race. They formerly occupied the part of Nepal to the westward of the valley, around the town of Gorkha, which is about 40 miles from Katmandoo, and also the mountainous country along the banks of the Gunduk. They are said to have originally come from Rajputana, having fled from it

Goorkhas.

on the occasion of a Mahomedan invasion. They first settled near Palpa, having passed through the Kumaon hills, and gradually extended their dominions to Gorkha. About a hundred years ago they invaded the valley of Nepal and the country to the eastward, and since then they have remained the dominant race.

The Goorkhas are in general rather fine-looking men. Some of the higher castes, such as are often found in the army, are tall and slim in figure, but muscular and wiry, and have high features like the natives of Hindustan. They are essentially a military race, and form the bulk of the army. They are temperate and hardy, and make excellent soldiers, but they are by no means industrious, and take but a small share in the agricultural or mechanical labors of the country. They chiefly inhabit Katmandoo, but many are scattered about in the other towns and throughout the country.

Newars.

The Newars constitute the largest section of the inhabitants of the main valley, but are hardly to be found beyond its limits. They were the owners of the country prior to the invasion of the Goorkhas, and they still form the bulk of the population of Tatun Bhatgaon and most of the smaller towns. They are in general a shorter and stouter-built set of men than the Goorkhas, and their features are more of the Mongolian type. They perform almost all the agricultural and mechanical work of the country. Many of them are very skilful carpenters, workers in metals, painters, and embroiderers. Indeed, some of the paintings to be seen at Thappatully, such as the copies of the portraits of Queen Victoria and Prince Albert, and the collection of zoological paintings, would do credit to European artists.

Maggars and Gurungs.

The Maggars and Gurungs inhabit chiefly the western parts of the country. They are short, powerful men, of Mongolian cast of features.

Limbus, &c.

The Limbus, Kherautis, and Khimbus occupy the hilly country to the eastward of the valley. The Limbus are much employed in the army, and both they and the Kherautis are famous as hunters. They are a short flat-faced race, powerfully built, and decidedly Mongolian in appearance.

Lepchas.

The Lepchas occupy the hills near Sikkim, and in general characteristics closely resemble the Bhootias.

Bhootias.

The Bhootias occupy the hilly ground around the valley and between it and Thibet. They are a powerful, muscular, but ugly set of men. Much of the carrying of burden is performed by them, and the loads they can take are quite surprising. It is by no means uncommon for them to carry two maunds, though one maund is the regulation burden, and this too has to be carried over hills of several thousand feet in height, where the paths are of most primitive construction. The Bhootias always carry their loads on the back supported by a strap round the forehead, whereas the Newars carry theirs banghy fashion across the shoulder.

Thibetans.

In addition to these regular inhabitants of the country, a number of natives of Bhootan and Thibet are to be found in the valley during the cold season, generally living around Bhodnath and Sumbhoonath.

Mussulmans

There are also a small number of Mussulmans, consisting of Cashmir merchants and Irakees, who are generally traders. The former are a fine race of men, and have been settled in Nepal for generations. The latter are poorer, but have also been established in the country for a considerable time. These all live in or around Katmandoo, and altogether do not amount to more than 1,000.

Languages.

These various races differ greatly from each other in many points. Each of them possesses a different language. That of the Goorkhas is called Parbuttia, and resembles a good deal the languages of Hindustan, being derived from the Sanscrit. The written character is the same as the Devanagri. The Newars have a different language, which, however, also contains words of Sanscrit origin, and the writing resembles the Devanagri, but has some different letters.

The other races have each a language, or at least a dialect, of their own, and some of them, such as the Limbus and Northern Bhootias, use the Thibetan language.

Dress.

The Goorkhas are decidedly the best dressed part of the population. In summer they wear pyjamas and a jacket or long tunic of white or blue cotton, with a kummerbund, in which is invariably fastened a kookerie or large heavy knife. In winter they wear similar clothes padded with cotton, or, if they are able to afford it, lined with fur.

Of the men.

The soldiers have a full dress of red or blue cloth of English make, but their undress is the blue cotton already mentioned. The head-dress is generally a small, closely-rolled turband of dark cloth, but they often wear a loosely-folded puggrie or a gaudy little skull cap ornamented with tinsel.

The poorer classes of the Newars wear in general little but a waist-cloth and a jacket of coarse cotton or woollen cloth according to the season. Some of the wealthier, especially the merchants who have visited Thibet, wear a handsome dress, consisting of very full short

trousers and a long tunic, with a handsome fur-edged cap. Sometimes the dress of the men consists of a long robe like a woman's gown, reaching to the ankles and gathered into numerous plaits from the waist. The head-dress of the Newars is a small, close-fitting skull cap of black or white cloth, thinly wadded with cotton, and generally turned up for an inch or so at the border.

The dress of the other races varies little from those already described.

Of the women.

The women of all the races dress much alike, wearing a cloth by way of petticoat, gathered into a mass of plaits in front and almost touching the ground, but short behind, barely coming below the knee. Besides this they wear a small jacket and a *sari*, which is either worn as in the plains of India, or wrapped round the body like a broad kummerbund.

Head-dress they have none; but the Newar women may be distinguished from the other races by having their hair gathered into a short, thick club on the crown of the head, whereas the others have it plaited into a long tail, ornamented at the end with a tassel of red cotton or silk.

All the women wear a profusion of ornaments, such as beads, rings, earrings of peculiar shape, nose-rings, &c. The handsomest, or at any rate the most peculiar, ornaments are worn by the Bhootias, and consist of necklaces of agate, coral and other stones, massive chains, and silver amulets of enormous size.

The women are very fond of flowers, and make great use of them in adorning their hair on festival days, and, indeed, both men and women have generally a flower stuck into their hair or behind their ear.

Food.

The Brahmins of course live in the same way as their brethren of Hindustan, but the bulk of the population consume a great deal more flesh than the natives of the plains of India. The Goorkhas eat chiefly the flesh of goats, which are largely imported both from the terai and the hills to the north. The higher classes also consume large quantities of game, such as deer, wild boar, kalij, &c., &c.

The Newars are great consumers of buffaloes, and also of goats, sheep, fowls and ducks. The sheep they eat are all imported from the hills to the north, as they will not eat sheep from the plains of India, because they have long tails. The Maggars and Gurungs are Hindus, but of low caste. The former eat pork, but not buffaloe's flesh, while the Gurungs eat buffaloes but not pork. The Limbus, Kherautis and Khimbus are Bhuddists, and eat in the same way as the Newars.

It is not often, however, that the poorer classes can indulge in flesh, and the greater part of their food consists of rice, potatoes, and vegetables which are generally plentiful throughout the year. Garlic is an especial favorite, and is very plentiful all the year round. Vegetables are abundant and cheap, but rice and wheat are rather dear, as also is firewood, so that the poorest of the people are not very well fed. On the whole, however, they look stout and healthy, and appear cheerful and contented.

Beer and Rakshi.

The Newars and most of the lower castes consume a considerable quantity of a coarse kind of beer and a spirit called rakshi, which are manufactured from rice and wheat. These drinks are prepared by families in their own houses, and there is no tax on them when made merely for private consumption, but a license is required if they are manufactured for sale. Amongst the Newars the consumption of these is habitual, but drunkenness is not common among them. The Bhootias drink more freely, and it is by no means uncommon to see them in a tipsy state on the roads.

Tea.

The higher orders, and the lower too when they can afford it, consume a large quantity of tea. This is imported from Thibet. It is prepared in two ways; either boiled with spices, so that it tastes like weak negus, or prepared with milk and ghee, so as to resemble weak chocolate.

Education.

The subject of education in Nepal may be very briefly treated. There are neither schools nor colleges in the country. Sir Jung Bahadoor keeps a European tutor to teach English to his own and his brother's children. For vernacular education there is no public provision, and children pick up what education they get either from their father or the family priest or pundit.

Religion.

Among so many races of course there are several religions. The Cashmiris and Irakees are Mahomedans. The Goorkhas are Hindus, and so also are the Maggars and Gurungs. Their religion and customs are very much the same as those of the inhabitants of Hindustan. They are divided into the same castes, and observe the same rules as regards food.

Polygamy is generally practised, and some of the wealthy men have many wives. The marriage of widows is forbidden, and suttee was formerly of common occurrence; of late years, *i. e.*, since the return of Sir Jung Bahadoor from England, this custom has been discouraged, and various restrictions have been placed upon it. Thus women having young children are not allowed to immolate themselves, nor are intending suttees prevented from altering their intention even in presence of the fatal pile. Formerly a woman having once declared her intention was forced to adhere to it, and if she attempted to escape was stoned to death.

The Goorkhas punish breaches of conjugal fidelity and violation of caste most severely. An erring wife is imprisoned for life, and the dishonored husband is expected to cut down the seducer with his kookerie the first time he encounters him.

The Newars, Limbus, Kherautis, Khimbus, and Bhootias are all Bhuddists, and though there are different sects among them, their religious ceremonies and customs are much alike.

In their worship they make great use of offerings of flowers and fruit, and also of sacrifices of buffaloes, goats and cocks. The blood alone of the victims is sprinkled on the shrine, and the flesh is consumed by the worshippers. In former times much barbarity was practised in the performance of these sacrifices, but now, owing to the exertions of Sir Jung Bahadoor, the ceremony consists merely of decapitation and sprinkling of the blood.

The marriage tie is by no means so binding among the Newars as among the Goorkhas. Every Newar girl is married when a child to a *bael* fruit, which, after the ceremony, is thrown into some sacred river. After this, on her arriving at puberty a husband is selected for her, but should the marriage prove unpleasant to the woman, she can divorce herself by the simple process of placing a betel-nut under her husband's pillow and walking off. Of late years, however, this license has been somewhat restricted, and a divorce is not allowed to be effected in this very simple manner. Widows are allowed to re-marry; in fact, Newarins are never supposed to become widows, as the *bael* fruit to which they were originally married is presumed to be always in existence. Adultery is but lightly punished among the Newars. The woman is divorced, and her partner in guilt has to make good the money expended by the husband on the marriage, or, failing this, the offender is imprisoned.

The Newars burn their dead, and widows may, if they choose, immolate themselves as suttees.

The laws of inheritance are the same in Nepal as throughout Hindustan. The eldest son obtains the largest portion of the property of his deceased father, but provision is also made for the younger children and widow or widows.

Reckoning of time, &c.

Dates in business matters are reckoned by the solar month, but for festivals and religious matters the lunar month is employed.

Three eras employed.

There are three eras made use of by the Nepalese: (1) the Sumbut of Vikramaditya which commences 57 years before the Christian era; (2) the Saka era of Salibahun, commencing 78 years after the Christian era; (3), the Nepalese era, commencing A. D. 881.

The Sumbut year in Hindustan commences on the 1st of Chayt Soodee, but in Nepal on the 1st of Bysakh Budee; and the Saka year commences at the same date as the Sumbut; but the Nepalese year commences on the first of Kartick Budee.

Origin of Nepalese era.

The tradition connected with the origin of the Nepal era is as follows:—The astrologers of a Rajah of Bhatgaon announced to him that if sand was taken from a certain spot in the bed of the Bishnumatti river, on a certain day, at a certain hour before sunrise, it would be converted into gold. The opportunity was eagerly seized by the Rajah, who sent off a string of coolies for the sand at the appointed hour. On their way back to Bhatgaon, however, an inquisitive Newar of Katmandoo, named Saka, met the coolies and inquired what they were carrying. It seemed strange to him that the Rajah should send all the way to the Bishnumatti for sand, so he gave the coolies a day's wages, made them deposit their loads in his house, and fetch fresh loads of sand for the Rajah. Thus Saka became possessed of immense wealth, and determined to give a new era to Nepal, for which purpose he had to devote his treasures to paying off all the public and private debts of the whole country.

Festivals.

As the shrines in Nepal are estimated at the moderate figure of 2,733, it is but natural to suppose that the religious festivals will be somewhat numerous, and truly to a stranger they seem to be never ending, and a list of them all would be tedious, so only a few of those peculiar to the country will be noticed.

Machendra Jatra.

Machendra Nath is the guardian deity of Nepal. He used to live at Kamroop, but came to this country in the Sumbut year 579. The reason of his visit was that Goruck Nath, his principal disciple, had visited Nepal, and confined the nine nags who supply the world with rain, and then falling into a fit of divine meditation, he forgot to set them free, so that for twelve years not a drop of rain fell. No one dared to disturb the holy man, but at last they hit upon the expedient of sending for Machendra Nath, his spiritual guide, on whose arrival Goruck Nath would have to rise and pay his respects. This accordingly was done, and the nags having been set free, gave a copious supply of rain.

The temple of Machendra Nath is at Bagmutti, a town already described. Here there is a metal image of the deity, and here the festival is held in his honor. The ceremonies commence on the 1st of Bysakh, when the idol is bathed with sacred water, and the sword of the king presented to it as a representative of His Majesty. The image is then taken to Patun mounted on a large ruth or wooden car ornamented with branches of trees, flowers, &c. This progress lasts for several days, generally a week, as there are regular halting-places, at each of which the image halts for a day, and its attendants are fed at the expense of the neighbourhood.

The image remains at Patun for a month, after which, on an auspicious day, it returns to Bagmutti. This day is called "Gudru-jhar," because the blanket of Machendra is shaken before the people to show that he carries nothing away from them, and that though in poverty he is contented.

Bajra Jogini Jatra.

Bajra Jogini is a goddess of the Bhuddists, but she is also worshipped by the Hindus of Nepal Her temple is on the Munichor mountain at Sankhoo. Near it is the temple of another deity, Kharg Jogini, at which stand a figure of a human head and a large iron pan. The tradition connected with these is as follows:—A Rajah of Sankhoo, a contemporary of Vikramaditya, was celebrated for his great riches and profuse liberality. Vikramaditya, jealous of his reputation for generosity, and curious to know the source of his wealth, entered his service and watched his movements. One night the Rajah in disguise left his palace and went to a place on the mountain, where there was a fire burning with a pan on it full of boiling oil. The Rajah jumped into this pan, and was of course soon cooked, whereupon Kharg Jogini, attracted by the odour, came and devoured the flesh. After her meal she put the bones together, restored the Rajah to life, and presented him with a heavy purse. Vikramaditya next night spiced his body, came earlier than the Rajah, boiled himself, and was eaten by the goddess with additional relish. Having been restored to life, he went through the process seven times, which so enchanted Kharg Jogini that she presented him with an inexhaustible purse. When the Rajah arrived there was no purse for him, and next morning he could not distribute alms as usual. However, Vikramaditya being very generous presented the purse to the Rajah and returned to his own country.

The festival of Bajra Jogini is held on the 3rd of Bysakh, when the image of the goddess is placed on a wooden shrine and carried through the town. The festival lasts for eight days, and is a time of great feasting and jollity.

Siti.

The Siti festival is held on the 21st of Jait at a place on the banks of the Bishnumatti, near Katmandoo. The lower orders after feasting used to divide themselves into two parties and engage in a battle with stones. The fight was a serious one, and any one falling into the hands of the opposite party was sacrificed to the goddess Kankashwari, whose temple is near the spot. This part of the ceremony, however, has long been given up, and of late years even the stone throwing has been put a stop to by Sir Jung Bahadoor. On one of the last occasions that it was practised, the British Resident, who had gone to see the festival, was accidentally struck by a stone, and this circumstance furnished a good opportunity of putting an end to the dangerous amusement.

Gathia Mogal.

The Gathia Mogal takes place on the 18th of Sawun, and is intended to commemorate the expulsion from the country of a demon or Rakshus. The boys make a figure of straw and sticks, which they beat and drag through the streets, levying at the same time a fine of one dám from any one they meet.

Banra Jatra.

The Banra Jatra is celebrated twice a year on the 8th of Sawun and the 13th of Bhadon. Among the Newars, who alone keep this festival, there are two sects, the Shiva-margi and Bhud-margi, or followers of Shiva and Bhud. The Banras, or priests of the Newars, are all Bhud-margi, and were originally bound to live by alms alone. However, when their religion was overthrown by Shamkaracharya, an incarnation of Shiva, they were allowed to pursue any trade they liked, and were obliged to sacrifice animals to their gods, which was formerly forbidden. In commemoration of their former religious doctrines, the Banras on these occasions go begging from house to house, and every Newar presents them with rice or vegetables or grain of some sort. The Newars decorate their houses and shops with flowers and paintings, and the women sit in front provided with large baskets of rice, &c., which they dispense in handfuls to the Banras as they pass. Sometimes the king is invited to this jatra, and he must then be presented with a silver throne, umbrella, and cooking utensils.

Raki Purnima.

The Raki Purnima takes place on the last day of Sawun. At this time many people go on pilgrimage to the Gossain Khan mountain. The water of the lake there is considered very holy, and is used daily to sprinkle the shrines at Pushooputti.

Nagpunchmi.

The Nagpunchmi, or festival in honor of snakes, is held on the 5th of Sawun Soodee. At the temple of Changoo Narain, where this festival is held, there is a statue of Garur, which is said to perspire once or twice a year. The cause is a fight of unusual severity between Garur and some huge snake or nag. The perspiration is wiped off by the priests with a handkerchief, which is sent to the king. These handkerchiefs are a sovereign remedy for snake-bites, a single thread is dipped in water which is given to drink to any one who has been bitten. Fortunately venomous snakes are almost unknown in the valley.

Gaie Jatra.

The Gaie Jatra, which is peculiar to the Newars, takes place on the 1st of Bhadon. Every one who has lost a member of his family during the year disguises himself as a cow (or hires a substitute to do so), and thus equipped dances round the palace.

Bagh Jatra.

The Bagh Jatra takes place on the 2nd of Bhadon. It too is peculiar to the Newars. On this occasion the dancers are disguised as tigers and dance round the palace.

Indra Jatra.

The Indra Jatra lasts for eight days, commencing on the 26th of Bhadon. On the first day a tall wooden post is erected before the palace, and around this, dancers, disguised in all sorts of ludicrous masks and dresses, perform their gambols. On the third day some young virgins are brought to the palace, and have poojah done to them as koomari devis, after which they are drawn through the streets mounted on cars. When the cars arrive at the palace, the guddee or throne is brought out, and nuzzurs are presented to the king, if present, or to his sword, which is placed on the guddee, as his representative. This is done in commemoration of the conquest of Nepal, as it was at this festival that Prithivi Narain entered Katmandoo with a few followers, and when the guddee was brought out seated himself on it. The majority of the Newars being drunk, he had little trouble in maintaining his position. During this festival the British Resident pays a visit of ceremony to the king.

The Dussehra.

The Dussehra occurs on the 26th of Koonar, and the ceremonies are much the same as those observed in Hindustan, except that the image of Durga is not made in Nepal, and great numbers of buffaloes, ducks, cocks and goats are sacrificed at the temples.

The Dewali.

The Dewali occurs on the 15th of Kartick, and the only thing peculiar to Nepal is the public gambling (at other times illegal) which is allowed to be carried on in the streets for several days. The whole population engages in it, and the streets are almost impassable from the groups of gamblers that are squatting all over them day and night, all busily engaged in dice throwing.

The Khicha Poojah.

The Khicha poojah, or dog worship, is peculiar to the Newars. The festival occurs on the 16th of Kartick.

Bhaie Poojah.

At the Bhaie poojah, which occurs on the 17th of Kartick, every woman visits her brother's house, puts a *teeka* on his forehead, and a garland round his neck. She then washes his feet and presents him with some sweetmeats. In return she receives a present of money, clothes or ornaments.

Bala Chaturdasi.

The Bala chaturdasi occurs on the 14th of Aghun, on which day crowds of people repair to the woods at Pushooputti and scatter offerings of grain and vegetables, much to the delight and profit of the beggars and monkeys.

Kartick Purnima.

On the 1st of Kartick women go to the temple at Pushooputti and remain there a whole month, fasting all day, and drinking only the water in which Pushooputti Nath has been washed. The ordeal, if strictly observed, is a severe one, and deaths have occurred sometimes in consequence. At the end of the month, when the worshippers return home, there is great feasting and rejoicing.

Maghi Purnima.

During the month of Magh, the religious of the Newars bathe daily in the Bagmutti, and at the end of it the worshippers are carried in procession through the town in gaudily-ornamented doolies. Each is scantily draped and stretched on his back in the dooly, and numerous little oil lamps are placed alight on the arms, legs, stomach and head. As the victims almost all wear green spectacles to protect their eyes from sparks, the sight is rather mirth-provoking. Accompanying the procession as usual are musicians, and boys bearing on their heads *ghurras* full of water, which escapes through innumerable straws inserted into the sides. The spectators catch a few drops of this water and sprinkle it on their faces.

The Holee.

The Holee occurs on the last day of Phagoon, and is observed much in the same way in Nepal as in Hindustan. A wooden post, called *cheer*, adorned with flags, is erected in front of the palace, and this is burned on the last day of Phagoon. This ceremony represents the burning of the dead body of the old year.

Ghora Jatra.

On the 15th of Chayt, all the horses belonging to Government servants assemble on the grand parade-ground, and race past the king and high officials who are stationed on the monument in the centre of the ground.

Festival in honor of Sir Jung Bahadoor.

On the anniversary of the completion of the monument just mentioned, which bears Sir Jung Bahadoor's statue, all the officials have to pitch their tents on the parade-ground, and the merchants erect stalls along the road. These remain for two days and nights, during which public gambling is allowed, and the festival winds up with an illumination of the monument.

History.

The early history of Nepal, as might be expected, is so enveloped in mythological fables, that it is difficult to fix any exact date as the period at which its authentic records commence.

5337 B. C.

4846 B. C.

The name of Nepal or Nypal is said to be derived from the founder of the Nymuni dynasty, which held the sceptre of the country for about five hundred years. There were nine kings of this dynasty, the last of whom, Jye Gupt, was deposed by Bhul Sing, a Rajpoot, who invaded and conquered the country.

There were only three chiefs of this line who held the country for 111 years. The last of them, Bhowani Sing, was expelled by the Kherautis under their chief Yellung. The Kherautis were then a powerful tribe living on the borders of Bhootan, where their descendants are still to be found. Yellung is said to have reigned for 90 years, and he was succeeded by a line of 26 descendants, who ruled the country for upwards of 1,600 years. As the time, however, assigned to the reign of each individual varies from sixty to eighty years, it may be doubted whether the chronology can be depended on.

4735 B. C.

The last of the Kherautis, Gulli Jung, was deposed by Novesit, a Chuttree, who invaded and conquered Nepal. Of this line there were thirty-three monarchs, among whom a few call for special mention.

3154 B. C.

The fourth of the line was Pushooputti Deo, the founder of the shrines at Pushooputti. His successor, Bhansker Burmah, is said to have been a mighty warrior, and to have extended his dominions as far as Saugur.

The thirtieth in the line was Maun Deo the second, in whose reign there was a drought in Nepal for three years, to relieve which the monarch made an offering of all his wealth to the temple at Pushooputti.

The last of the line was Bhim Deo Burmah, who was deposed by Bishn Gupt, a descendant of a former ruling race. This dynasty furnished three monarchs who ruled for 200 years, when they were in turn deposed by Seo Deo Burmah, a descendant of the Novesit race, who now retained the throne through a long line of fifty kings until the year 1325 A. D., or 444 of the Nepal era, when Hur Sing Deo, the Rajah of Semrounghur, conquered the country, he himself having been driven from his own country by the king of Delhi. Nepal was ruled by this line of kings for 544 years, when it was conquered by the Goorkhas, who still retain the throne.

1852 B. C.

1677 B. C.

1325 A. D.

Jye Krist Mull, the seventh in descent from Hur Sing Deo, was a great warrior, and is said to have extended the limits of his empire to Tirhoot, Gyah, Thibet and Goorkha. At his death he divided his dominions among his three sons, Roy Mull, Run Mull and Ruttun Mull.

From this time the country was a scene of continual struggles between the descendants of these three princes, and at last, in 1749 A. D., or 868 of the Nepal era, the king of Bhatgaon, Runjeet Mull, was so ill-advised as to apply for assistance to Prithivi Narain, the crafty and daring king of the Goorkhas. Prithivi Narain had been extending his own dominions on all sides, and was only too glad to have an opportunity given him of establishing a secure footing in Nepal.

1749 A. D.

Ruttun Mull soon found out his mistake, and was obliged to come to terms with the neighbouring kings with a view to resist the encroachments of the Goorkhas. Prithivi Narain, however, had occupied the hills around the valley and established a series of small forts on them, the ruins of which still exist. Finding himself not strong enough to seize the valley, he blockaded it, and at length in 1767 A. D. descended into the level country and attacked Kirthipore, a town belonging to the Patun Rajah. The inhabitants resisted stoutly, and as their own king refused aid, they called in the king of Katmandoo who utterly defeated the Goorkhas, killing a brother of Prithivi Narain. The Goorkha king being thus repulsed, increased the strictness of the blockade, and enforced it by hanging on the roadsides every man, woman or child that was found carrying food or cotton into Nepal. He also endeavoured to foment dissensions among the Nepalese sovereigns, and seduced many of the nobles by promises of great rewards. After a time he again attacked Kirthipore and called on it to surrender, but the inhabitants only sent back an insulting reply tied to an arrow. He immediately commenced the assault, but was repulsed and another brother wounded. In a short time, after subduing some of the neighbouring petty States, he again brought his forces to Kirthipore, which the inhabitants defended with their usual bravery for several months. The kings of Nepal now combined their forces and came to the relief of the gallant Kirthipore, but in the meantime a treacherous noble of Patun, who had fled to the Goorkha camp, introduced the besieging army into the town. The inhabitants now surrendered under promises of safety for themselves and families, but they were most basely deceived, as the savage king killed all the chief men, and cut off the noses and lips of all the inhabitants except children in arms.

After taking Kirthipore, the Goorkhas proceeded to attack Patun, but were obliged to raise the siege in order to oppose the advance of Captain Kinloch, to whom the Nepalese had applied for assistance. His force being quite inadequate for the purpose, and still further weakened by sickness, was repulsed by the Goorkhas, who then returned to Nepal and attacked Katmandoo. After some delay, by the treachery of the nobles, Prithivi Narain was introduced into the city on the night of the Indra Jatra and seated himself on the royal guddee.

Jey Perkash being driven from his capital fled to Patun, whither he was soon pursued by the victors, and finding that the principal inhabitants had been corrupted by his wily foe, he was obliged to retire to Bhatgaon along with the Patun king. The treacherous inhabitants of Patun met with a well-merited fate, being all killed by Prithivi Narain, who also confiscated all their property.

The Goorkha king, continuing the same system of combined fraud and violence, soon obtained an entrance into Bhatgaon. When his troops entered the town, they were met by Jey Perkash sword in hand, but the unfortunate king was wounded while trying to cut his way to within reach of Prithivi Narain, and died in a few days. The king of Patun was kept in irons till his death, and the aged Ruttun Mull, the king of Bhatgaon, was allowed to leave the country and settle at Benares.

1769 A. D. Thus was the conquest of Nepal effected by the Goorkhas in the year 1769 A. D.

Prior to the invasion of the Goorkhas, a Christian mission had been established in Patun, but Prithivi Narain immediately expelled the missionaries and their converts, who on leaving Nepal settled in Bettiah, where their descendants still exist.

Prithivi Narain did not long hold the country he had so successfully subdued, as he died in 1771 A. D., about three years after the conquest of Nepal. He left two sons, Singh Pertab and Bahadoor Sah, the former of whom succeeded his father on the throne, but his reign was a short one, as he died in 1775 A. D., leaving only one legitimate son, Run Bahadoor Sah, who at the time of his father's death was but an infant. Immediately on the death of Singh Pertab, his brother, Bahadoor Sah, who had been living in exile in Bettiah, returned to Nepal and became regent. The mother of the infant king, however, was opposed to him, and for some years a struggle continued between them in which either party was alternately successful, till at length Bahadoor Sah had to fly to Bettiah, and remained in exile there till the death of the Ranee, when he again became regent and continued so till 1795 A. D.

1771 A. D.

1775 A. D.

During this time the Goorkhas, in pursuance of their ambitious policy, were busily engaged in annexing all the neighbouring petty States, so that in 1790 their territories extended from Bhootan to Cashmir, and from the borders of Thibet to the British provinces. In the course of these aggressions, they naturally came in contact with their powerful neighbours, and at length in 1790 they invaded Thibet, the expedition being attended with considerable success. Ultimately, however, this brought them into contact with the Chinese, the superiors of Thibet, and after much fruitless negotiation a large Chinese force in 1791 made an inroad into Nepal, and in 1792 they dictated terms to the Goorkha king at Noyakote, a small town within twenty-five miles of Katmandoo.

1790 A. D.

1791 A. D.

In 1791, the Goorkhas had entered into a commercial treaty with the British, and hence when in difficulty they made an application for assistance against the Chinese to Lord Cornwallis. In consequence of this, a mission, under Colonel Kirkpatrick, was despatched to Nepal, and reached Noyakote in the early part of 1792. By this time, however, the Goorkhas had submitted to the Chinese, and the British interference was unnecessary. This was the first occasion on which a British officer had entered the country, and one result of it was the signing of another commercial treaty on the 1st of March 1792.

In 1795, Run Bahadoor removed his uncle, Bahadoor Sah, from the regency, and two years subsequently put him to death. From this time till 1800 A. D., Nepal was the scene of the barbarous outrages perpetrated by the king, till at length his conduct became unendurable, and he was expelled from the country by Damooder Tandey and other Chiefs, who obliged him to abdicate in favour of his son, Girbaum Joodh Bikram Sah, who was still an infant.

1795 A. D.

In October 1801, another treaty was signed by the British and the Nepalese authorities, and in consequence Captain W. D. Knox was appointed as Resident at the Nepal Court, and he reached the capital in April 1802. He soon, however, became dissatisfied with the political conduct of the Nepalese, and withdrew from the country in 1803. From this time the Nepalese carried on a system of outrage and encroachment on the frontier which led to a declaration of war by the British in November 1814.

1801 A. D.

Of the progress of the war under Generals Marly, Wood, Gillespie and Ochterlony, it is unnecessary here to give details. At first, from ignorance of the country and the enemy to be encountered, the British met with several disasters under Generals Wood and Marly; and General Gillespie was killed in the assault on a small fort, Kalunga. Ochterlony was more successful, and the Goorkhas retired beyond the Kali River, and began to negotiate for peace.

They soon, however, again took up arms, but Ochterlony was now put at the head of the army, and under him the British troops soon made their way to Muckwanpore, a town to the south of the valley of Nepal, only a few marches from the capital. The Goorkhas now found they were overcome, and submitted, and after much delay and threat on the part of Ochterlony of again having recourse to arms, a treaty was at length agreed in March 1816.

1816 A. D.

By this treaty the Nepalese relinquished large portions of their newly acquired territory to the British. Part of these was assigned to Chiefs who had aided in the war, and part of the teraie was not long afterwards restored to the Nepalese.

In fulfilment of the terms of the treaty, a British Resident was appointed, and Mr. Gardiner was the person selected for the post. As there was some delay in his taking up the

duty, Lieutenant Boileau was appointed to officiate for him, and he reached Katmandoo in April 1816. The king of Nepal was at this time still young, and the reins of Government were held by General Bhim Sen Thappa.

Soon after the British entered the country, small-pox broke out and committed great ravages among the people, and the young King died of it on the 20th of November 1816.

1816 A. D. One of his Ranees and six female slaves were burned as Suttee along with him. On the 8th of December the young prince Raj Indra Bikram Bahadoor Shem Shere Jung was placed on the *guddee*, but being still an infant the Gove rnment was carried on by General Bhim Sen Thappa.

Towards the end of 1817, Dr. Wallich visited Nepal, and carried on his botanical researches in the country for nearly a year.

From this time onwards, the records of Nepal furnish little of interest except a history of intestinal struggles for power between the Thappa and Pandey factions, and futile attempts at forming combinations with other powers in Hindustan against the British.

1824 A. D. In 1824, the young king was married, and on the 5th of October 1829, a son and heir was born.

In 1833, the king, instigated by the queen, who was of an ambitious disposition, endeavoured to free himself from the rule of Bhim Sen Thappa, but without success. The attempt was renewed in 1836, and in 1837 Bhim Sen was removed from office and imprisoned on the charge of having poisoned an infant son of the king. He was, however, soon released, but he never regained his former position, and in May 1839 he was again put in irons and accused of the old crime. Threats were made that his wife and female relatives would be shamefully ill-treated in public; and preferring to die rather than witness the disgrace, Bhim Sen Thappa committed suicide in prison. His corpse was dragged through the streets of Katmandoo by an elephant, and flung on a dunghill on the other side of the bridge leading from Katmandoo to the west. So ended the life of a gallant old chief who had ruled the country for five and twenty years.

From this time on to 1843, the Kala Tandey faction, the enemies of Bhim Sen, continued in power, though sometimes temporarily ousted from power by other factions. In 1843, the

1843 A. D. nephew of Bhim Sen, a dashing soldier, named Matbur Sing, returned from exile. He soon obtained favour with the court and army, and the first exercise of his power was to effect the destruction of his enemies the Kala Tandeys, who were seized and executed in May 1843.

About this time mention is often made in the reports of official proceedings of a rising young soldier named Jung Bahadoor, the son of a Kajee or Nepalese official. He had as usual entered the army when young, and had at this time attained the rank of Captain. In 1844 his uncle, Matbur Sing, expressed himself to the British Resident as feeling some alarm at the increasing influence of Jung Bahadoor, and towards the end of that year the Resident, Sir Henry (then Major) Lawrence, speaks of him as an intelligent young man, particularly expert in all military matters, but though young in years profoundly versed in intrigue.

On the 18th of May 1845, Matbur Sing was murdered in the palace, and the Government transferred to a sort of coalition of the several factions. Sir Jung Bahadoor now began

1845. to take a prominent part in the government, and on the 15th of September 1846, the celebrated massacre occurred, the result of which was that he became the actual ruler of the country, and he has retained his power and influence up to the present time.

In 1847, the king was obliged to abdicate in favour of his son, the present monarch, and

1847. in December of the same year the present heir apparent was born.

In 1848 an offer was made to the British Government of eight Nepalese regiments to

1848. assist in the war against the Sikhs, but the offer was declined.

1849. In April 1849 the Ranee of Lahore took refuge in Nepal.

In 1850 Jung Bahadoor proposed to visit England, and the party started on the 15th of

1850. January, leaving one of Jung Bahadoor's brothers to act as prime minister during his absence. This visit had a most beneficial effect, as Jung Bahadoor was accompanied by two of his brothers and several of the influential men of the country, who thus had an opportunity of becoming acquainted with the power and resources of the British nation.

1853. In 1853 a treaty for the extradition of criminals was proposed between the British Government and Nepal, but was not ratified till 25th February 1855.

1854. In 1854 the Nepalese entered into a war with Thibet, which lasted for two years and terminated favorably for Nepal.

When the mutiny broke out in Hindustan in 1857, the Nepalese again offered the

1857. assistance of their troops to the British Government, but it was not till the 26th of June that the offer was accepted, and on the 2nd of July 3,000 troops were sent off to the plains of India, and 1,000 more followed on the 13th and 14th of August. It was not till the 10th of December that Sir Jung Bahadoor

himself went down with a force of 8,000 men. This force was joined by Colonel Macgregor, as Military Commissioner, and assisted in the campaign of 1857 and 1858 against the rebels.

Early in 1858 numbers of fugitive rebels took refuge in the Nepalese teraie, and as there were not many troops in that part of the country, they remained there almost unmolested. Amongst those who came subsequently were the Begum of Lucknow with her son Brijees Kudar, the Nana Sahib, Bula Rao, Mummoo Khan, Beni Madhoo, and about fifty other of the leading rebels. The rebels suffered greatly in the teraie from sickness and want of provisions, and in September the Nana Sahib himself was said to have fallen a victim to the malarious fever, but it was not till the end of 1859 that the Nepalese organized an expedition and swept the remnant of the mutineers out of the country. In February 1860, the Nana's wife and family took refuge in the valley, where they still reside, in a house near Thappatully.

In return for the services of the Nepalese the troops employed were paid by the British, and the wounded and the relatives of the killed received a liberal donation, whilst the Government was rewarded with the gift of a large portion of the teraie, containing valuable sâl forests, and yielding a revenue of several lakhs. Besides this, General Jung Bahadoor was made a G. C. B., an honor of which he is not a little proud.

From the conclusion of the expedition against the remnants of the mutineers up to the present time, there is but little calling for notice. The country seems prosperous, and the people, though poor, appear to be happy and contented with their present rulèrs.

Some slight alterations have been made in the treaties regarding extradition of criminals, &c., but all efforts to induce the Nepalese to relax their jealous rules, regarding commercial dealings and intercourse with Europeans, have proved unavailing; and the country of Nepal, except for twenty miles around the capital, is as unknown to Europeans as it was fifty years ago; nor is social intercourse between the natives of the country and the European officials any freer than when the first Resident pitched his camp at Katmandoo.

Genealogical Table of the Goorkha Kings of Nepal.

1. Prithivi Narain, conquered Nepal A. D. 1769.

2. Singh Pertab, died 1775. — Bahadoor Sah.

3. Run Bahadoor Sah.

4. Gerban Joodh, died of small-pox, 16th November 1816.

5. Rajendra Bikram Sah, born 1813; abdicated 12th May 1847.

6. Soorendra Bikram Sah, born 5th October 1829. The present king. — Oopendra Bikram Sah, Mahila Sahib. — Ranendra Bikram Sah, Samla Sahib. — Beerendra Bikram Sah, Kahila Sahib.

Trilok Beer Bikram Sah, the present heir-apparent, born 1st December 1847.

Professions, Trades, &c.

Priests.

The priests form a large class in Nepal, as might be expected where temples are so numerous, and where apparently half the time of the people is spent in poojahs and religious holidays.

The Raj Gooroo, as Archbishop of the country, is a wealthy and influential person, holding large jageers from Government and deriving a large income also from the fines arising from offences against caste. Many other priests, both Gooroos and Poorohits, have land assigned to them, and many of the temples have been richly endowed by their founders. Still a great many of the priests depend for their support on the offerings of their jujmans, who pay them fees for the ceremonies performed at births, marriages, deaths, &c. Every family, indeed, has a special priest whose office is hereditary.

Astrologers.

Astrologers form another large class of the learned community. Some of them are also priests, but in general the professions are distinct. In Nepal astrology must be a profitable pursuit, as no great man thinks of setting out on a journey or undertaking any business without having an auspicious moment elected. Indeed the time for everything, from the taking of a dose of physic to the declaration of a war, is determined by the astrologers.

Baids.

The baids or medical men are also numerous in Nepal. Their occupation, however, is not so profitable as those of the priests and astrologers, as results of their art are more easily ascertained, and the Nepalese act on the principle of "no cure no pay."

Most families of any pretension have at least one baid permanently attached to their service, and some of the wealthier people have a great many constantly employed. Many also attach themselves to the temples at Pushooputti and the banks of the Bagmutti, and the remainder have little drug shops in the towns and pick up what practice they can. The profession is a hereditary one, and little progress is made, as they work strictly in accordance with the rules laid down in their shasters. There are surgeons as well as physicians among the baids, but as they are utterly ignorant of anatomy, their practice is not very brilliant or successful.

Hospitals.

There are no hospitals or dispensaries, nor any public provision whatever for relieving the wants of the poor when sick, except at the British Residency. Here there is a dispensary under the residency surgeon, at which numbers of the poor attend, the average daily attendance being about 90; and Sir Jung Bahadoor erected a small building, which accommodates about from 12 to 20 in-door patients. Most of these are very poor, and Sir Jung Bahadoor gives a small monthly allowance for their support and the payment of hospital servants.

The residency surgeon is a good deal employed by the wealthier classes, especially for cases requiring surgical treatment and for vaccination.

Diseases.

Vaccination.

The diseases most prevalent in the country are rheumatism, chronic dyspepsia, skin diseases, syphilis, goitre and leprosy. In the rains a number of cases of mild fever, diarrhœa and dysentery are met with. Fever of a severe typhoid character is common in the crowded lanes and dirty villages; and cholera, when it does break out, commits fearful ravages. Small-pox, too, is almost constantly present in the valley, the reason being that the Parbutias practise inoculation, whilst the Newars neither inoculate nor vaccinate. Several hundreds are vaccinated every year by the residency surgeon, but these are chiefly Bhootias and the children or dependants of a few of the higher classes. No attempts are allowed to establish centres for vaccinating in the towns, nor is any effort made by the native officials to overcome the prejudices of the populace, although they themselves are well aware of the advantages of vaccination, and always make use of it for their own families.

Law and Justice.

There are separate civil and criminal courts in Nepal, but the distinction is not well marked, as disputed or difficult cases are sometimes transferred from the one to the other.

The following is a list of the names of the officials of the courts with their salaries :—

Office.	*Nepalese Name.*	*Salary.*
		Rupees. Rupees.
Judge. ..	Sooba	200 to 220
Magistrate ...	Dittha	50 to 60
Deputy Magistrate ...	Bitcharee	12 to 20
Head Constable ...	Daroga	12 to 20
In the Revenue Department the officials are—		
Commissioners ...	Sooba	300 to 500
Collectors ...	Tehsildars	50 to 150
	Ameens	100 to 250

The administration of justice is somewhat singular. When a charge is brought against a man, the accused has to prove his innocence, the Nepalese maxim apparently being that every man is guilty till he proves himself innocent. Witnesses summoned from a distance are brought in under a Police guard at their own expense. No matter what inconvenience or loss they may sustain, they get no remuneration.

As might be expected where the officials are so miserably remunerated, corruption is very prevalent, and the highest bidder has generally the best chance of gaining the case. Witnesses are brow-beaten and even imprisoned till all the depositions are made to correspond exactly; and the case having been decided, the culprit is threatened and imprisoned till he signs a confession that the sentence is a just one. An appeal can be made to the Council, which consists of the Generals and chief officials of the State, presided over by the Commander-in-Chief. A further appeal can be made to the Prime Minister himself.

Laws about debt.

There are no bankruptcy laws in Nepal, and the liability of debtors descends from father to son. If the debtor be a State defaulter, his property is seized and sold; and if the proceeds be insufficient, he is put in irons, and after his death his son takes his place. A private creditor may, if he pleases, confine his debtor in his own house till he is satisfied. He cannot, however, put the debtor in bonds or make him work; and he must give six pice per diem for his maintenance. If the creditor appeals to

the public courts for redress, the debtor is apprehended, his property is sold, and if it does not produce enough to satisfy the claim, he is incarcerated. For each month of his confinement five rupees are struck off the debt, and he is detained till the whole amount is thus liquidated. In the meantime the creditor has to provide funds for his maintenance at the rate of six pice per diem.

Punishments.

The old savage code of punishments involving mutilation, &c., was abolished by Sir Jung Bahadoor twenty years ago on his return from England. Crimes are divided into three classes (1) those against the State; (2) those against the person or private property; (3) those against caste.

For crimes against the State.

(1). Treason, rebellion and desertion in time of war are punished by death or imprisonment for life. Bribery and peculation by Government servants by imprisonment, fine, and dismissal from office. If the offender is able to purchase his liberty, he may escape the imprisonment by paying the equivalent in money at the rate of rupees five per mensem.

For crimes against the person or private property.

(2). Murder and the killing of cows are punished by death. Manslaughter and maiming of cows by imprisonment for life. All other offences of this class are met by imprisonment for various periods, or the equivalent fine.

For crimes against caste.

(3). If a low caste person pretend to belong to a higher caste, and induce a high caste person to partake of food or water that he has touched, he renders himself liable to a heavy fine, or imprisonment, or confiscation of all his property, or he may even be sold into slavery. The victim of his deception is re-admitted to his caste on payment of certain fees to the priest, and the performance of certain fasts and ceremonies (prayaschit).

Should a high caste person willingly infringe the rules of his caste, he is cut off from his caste and can never be reinstated, and besides renders himself liable to fine and imprisonment. Should he, however, choose to give up his caste, he is at liberty to do so by first giving notice of his intention publicly.

For Brahmins and women.

Brahmins and women are never capitally punished. The severest punishment for women is imprisonment for life with hard labor, and for Brahmins the same with degradation from caste. The ceremony of outcasting is performed by shaving the culprit's head, painting one side red and the other black, and making him partake of a dish of pork and a cup of rakshi.

Prisons.

There are three prisons in the valley of Nepal—one for males, and two for females. In the former life convicts, thieves, debtors and persons awaiting trial are all confined together in a small square enclosure close to the north-eastern gate of the city. The women in one of the prisons are employed in grinding for the Government powder works.

Prisoners are allowed six pice a day for subsistence, and only five pice in the Mofussil, where living is cheaper. The number of prisoners on the valley is about four hundred. There is a prison in each zillah in the terai, but all life convicts are sent to the capital. The male prisoners are employed in road-making, breaking bricks, &c., for Government.

Slavery.

Slavery is one of the institutions of Nepal. Every person of any means has several slaves in his household, and the wealthy have generally a great number of both sexes.

Number of slaves.

It is said that there are from twenty to thirty thousand slaves in the country. Most of these have been born slaves; but free men and women, with all their families, may be sold into slavery as a punishment for certain crimes, such as incest and some offences against caste.

In a few of the wealthier households, the female slaves are not allowed to leave the house, but in general they enjoy a great deal of freedom in this respect, and the morals of the female slaves are very loose in consequence. The children of all slaves become the property of their masters.

Employments.

They are generally employed in domestic work, wood-cutting, grass-cutting and similar labor.

Prices.

The price of slaves ranges for females from Rupees 150 to Rupees 200, and for males from Rupees 100 to Rupees 150. Children of course fetch less in the market.

They are usually well treated, and on the whole seem contented and happy enough.

Table of principal Exports and Imports.

Imports.		Exports.	
From Hindustan.	From Thibet.	To Hindustan.	To Thibet.
Cotton goods of all sorts.	Musk.	Wax.	Broad-cloth.
Satin.	Yaks' tails.	Paper plant.	Woollen goods.
Flannel and woollen.	Tea.	Musk.	Cottón goods of all sorts.
Cashmir satin.	Pushmina.	Yaks' tails.	Coral.
Merino.	Maleeda.	Maleeda.	Pearls.
Furruckabad cloth.	Gold.	Blankets.	Sugar.
Puggrees.	Silver.	Gold (illicit).	Spices.
Pushmina.	Sheep.	Orpiment.	Opium.
Settringees.	Yaks.	Borax.	Cotton.
Stockings.	Medicines.	Chundan.	Snuff.
Looking-glasses.	Blankets.	Cardamoms.	Tobacco.
Hats.	Salt.	Sulphate of copper.	Assafœtida.
Nightcaps.	Borax.	Brass pots.	
Kingcob.	Honey.	Iron saucepans.	
Woollen socks.	Wax.	Chunga cloth.	
Umbrellas.	Paper plant.	Ponies.	
Beads.	Seelajit.	Elephants.	
Crockery.	Ponies.	Hawks.	
Rickaby.		Hides, Buffaloe.	
Shunk.		Horns, ditto.	
Snuff.			
Tobacco.			
Buttons.			
Brushes.			
Horse-clothing.			
Saddlery.			
Cutlery.			
Hard-ware.			
Powder and shot.			
Books.			
Whips.			
Spectacles.			
Toys.			
Ornaments.			
Shoes.			
Cotton (raw).			
Gut.			
Paint.			
Silk (raw).			
Betel-nut.			
Spices.			
Pearls.			
Jewels.			
Paper.			
Sugar.			

Trade and manufactures.

All the trade and manufactures of the country may be said to be in the hands of the Newars and a few foreigners. A few families of Cashmiris have been settled at Katmandoo for generations, and they are the principal traders between Hindustan and Lassa in all articles of European manufacture.

The Irakees are chiefly the small traders, and have shops in Katmandoo for the sale of beads, cloth, crockery and other small articles of European make.

The Newars form the rest of the trading community, and deal in corn, oil, salt, tobacco, confectionery and all articles of domestic consumption.

A list of the principal imports and exports is given above.

All the mechanics in the country are Newars, and among them are skilful jewellers, workers in metals, embroiderers, carvers, black-smiths, carpenters, masons, painters, &c.

The manufactures of the country are few, consisting chiefly of coarse cotton-cloth, a peculiar kind of paper made from the inner part of several species of Daphne, bells, brass and iron pots, and ornaments of silver and gold.

Coinage.

Of late years the old hand-made coinage has been withdrawn, and an entirely new kind manufactured by machinery has been introduced.

Gold.			Silver.			Copper.		
Nepalese names.		Value in English coin.	Nepalese names.		Value in English coin.	Nepalese names.		Value in English coin.
		Rs. A. P.			Rs. A. P.			Rs. A. P.
Ashrafi		20 0 0	Rupee		·0 13 4			
Patley		8 5 0	Mohur		0 6 8			
Sooka		4 2 8	Sooka		0 3 4			
Sooki		2 1 4	Sooki		0 1 8			
Anna		1 0 8	Anna		0 0 10	Pice		0 0 2
Dam		0 4 2	Dam		0 0 5	Dam		0 0 ½

Ashrafis, patleys, silver rupees and mohurs bear the name of Goruknath and Bowani on the face, and that of the Rajah and the date on the reverse.

Gold and silver sookas have only the name of the Rajah and the date.

Gold and silver sookis have the name of the Ranee and the date.

Copper pice of the new kind (the old are only lumps of copper) have Nepal sircar on one side, and the name of the Rajah on the other; dams have only Nepal sircar on them.

Agriculture, &c.

As agriculture is the chief pursuit of the inhabitants of Nepal, it may be as well to enter somewhat minutely into detail regarding the climate, soil, produce, and methods of cultivation employed.

Climate.

The climate of Nepal is a fine one, and admirably adapted for agricultural operations. The seasons may be arranged in the same way as those of Hindustan. The rains begin early in June and generally last to October. There are a few smart thunderstorms at the commencement, but the falls are never so heavy or long continued as in the plains. Indeed, the rains consist of a series of cloudy days with smart showers. From the beginning of October to the end of December, there is generally fine clear settled weather. Then a few showers fall, and from that time to the end of April there are occasional showers. The temperature during all these months is delicious. Hoar-frost and ice are common in the mornings, the thermometer sometimes falling as low as 25°F. Snow is rarely seen in the bed of the valley, though the low surrounding hills are frequently white with it. In 1866, however, there was a fall of four inches of snow on the 12th of February. From the middle of April to the middle of June may be called the hot weather, though it cannot be compared to the burning heat of the plains of India. Indeed, punkahs are hardly used by the European residents. To convey a more accurate idea of the climate some tables are inserted:—

Table shewing the average temperature, rainfall and prevailing winds during each month of the last five years, 1866 *to* 1870.

Months.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Average temperature for five years.
Average maximum ...	60·8	68·4	77·	83·	89·6	85·4	87	86·2	84	79·6	68·2	63·2	77·8
Average minimum ...	26·8	29·2	55·2	42	50	60·2	64·8	61·6	58·2	43	31·2	25	43·8
Average mean temperature	45·6	48	55·2	62	69·4	74·4	73	72·8	71·6	62·8	51·4	45	60·8
Prevailing winds ...	S. W. & W.	W.	S. W. & W.	W.	W.	S. E.	S. E.	S.E. & E.	E.	W. & S. W.	N. W. & W.	N. W.	...
Rain in inches ...	·72	1·18	·71	1·44	3·03	9·85	12·98	13·33	7·9	2·82	·36	·16	Total average, 54·61

Table shewing the temperature, rainfall, &c., during the present year 1871.

Months.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	
Actual maximum ...	65	68	73	75	80	82	79	80	78				
Ditto minimum ...	28	32	32	42	49	62	68	67	60				
Mean of maximum ...	60·8	66·3	65·8	70·4	72·6	77·6	76·8	76	73·9				
Mean of minimum ...	32·6	44·5	41·1	50	58·6	68	69·6	68·9	65·5				
Average mean temperature	46·7	55·4	53·4	60·2	65·6	72·8	73·2	72·4	69·7				
Prevailing winds ...	S. W.	S. W. & W.	S. W.	W. & S. W.	W.	E. & S. E.	S. E. & E.	S. & S. E.	S. & S. E				
Rainfall ...	·45	1·08	1·05	3·5	2·8	10·26	15·08	14·18	7·63	...	...	...	Total. 56·03

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The average mean temperature, as obtained from a series of observations extending over many years, is about 60°F., and the annual rainfall about 60 inches. The prevailing winds are west and north-west during the cold and hot seasons, and south-east and south during the rains. Violent storms of wind are not of frequent occurrence, owing to the manner in which the valley is surrounded by lofty hills, and though thunderstorms with hail and rain are by no means uncommon, the same circumstance prevents their full violence being felt in the valley.

Soil.

The soil of Nepal cannot be said to be a very rich one. As has already been mentioned the surface of the valley consists of ground on two levels, the Tars and Kholas, and in the precipitous banks of the former, which are often 100 feet in height, the different layers of gravel, clay and sand forming the soil of the valley are well displayed.

The hills to the north of the valley consist chiefly of granite, quartz and gneiss and mica schist, with, in some places, tale schist. To the eastward the hills, besides granite, consist in great part of a slaty rock; and in some places calcareous rocks are to be found, but the lime is in small proportion, and the stone cannot be used for conversion into lime. To the south, sandstone and granite are the chief constituents of the rocks. And to the west the hills are chiefly formed of sandstone and masses of ferruginous clay.

The soil of the valley, consisting of the debris washed down from these hills, may be divided into two classes, the clayey and sandy. Between the two extremes of a dense unproductive clay and a mere bed of micaceous sand, every variety of mixture is found, the principal of which may be classed as follows:—1, a light grey soil, consisting of a mixture of sand and clay in the proportion of about one to three, and containing a small amount of salts and vegetable matter; 2, a dark grey soil containing traces of iron and consisting of a mixture of clay and micaceous sand; 3, a light reddish grey soil, consisting chiefly of clay with traces of lime and iron; 4, a bright ferruginous clay which is by no means fertile, but used for colouring the walls of houses. 5, a yellow ferruginous clay; 6, a dark bluish black clay, which on drying becomes steel grey.

Native classification of lands.

The natives themselves divide their lands into three classes, distinguished not so much by the nature of the soil as by the facilities for irrigation. The suckabu, or best kind, is that which admits of being constantly irrigated, and hence is generally found on the lower level of the valley. The wallabu is the second kind, which, though perhaps actually as good soil, still does not admit of easy and constant irrigation, and hence cannot be depended on for growing the transplanted rice. The Pumbu are the low lands along the edge of the rivers, which are indeed little but swamps, and can produce no other crop but the transplanted rice.

Cattle.

Almost every available portion of land in the valley is under cultivation, hence the amount of cattle, sheep, &c., is very limited, as there is no grazing for them except at the foot of the hills, and in the fields when bare of crops, which, as will be seen presently, is for but a short time. Some milch buffaloes are kept by the poorer classes and cows by the richer, but these are stall-fed, or, if the owners are wealthy, they are sent to graze on the hills and the produce is brought home daily. The animals for food are imported from Thibet, Hindustan and the teraie; and they are in general consumed as fast as they are brought into the valley. Beasts of burden are almost unknown in the valley, and even bullocks are seldom used for ploughing except by the hill-men.

The Newars, who are the principal agriculturists, employ very primitive tools. For digging they use a kodauli or peculiarly-shaped hoe. With this they turn up the soil into ridges, about a foot and a half broad and eight inches high, performing the work in a very regular and thorough manner. After the ground has been thus turned up and exposed to the air for a longer or shorter period, it is broken up by means of a mallet, shaped somewhat like a heavy wooden rake without the teeth. The only other tools employed are small instruments for weeding, a small hook for reaping, and shovels for turning over the rice, &c., when drying.

Names of Agricultural implements.

Newari.	*Purbuttia.*	*Description.*
Koo	Kodauli	Digging hoe.
Kookicha	Tutu	Broad weeding hoe.
Tokoo	Tikho Kutu	A variety of hoe.
Khurpi	Khurpi	Small weeder.
Khuttamoogal	Dullathok	Wooden pulverizer.
Pa	Bunchurra	Hatchet.
Ee	Husia	Sickle.
Khumoo	Khurpun	Baskets.
Nol	Nol	Bhangy and Pole.

The ploughs used by the Bhootias are exactly like those employed in Hindustan.

Manures.

The soil being by no means rich, a good deal of manure is requisite, and several substances are employed for this purpose. The stall-fed cattle being few in number, and their dung being used as fuel, the material obtained from them is but small in quantity. On the outskirts of every town there is generally

a most offensive field where manure is collected by the lowest caste, sifted and stored up in heaps for sale. This consists chiefly of the night soil, ashes and rubbish from the streets which these people collect. It is a rich manure, but the amount spread on the fields is in general far too small, except in the case of some special crops. Besides this the slimy mud from the bottoms of the dirty little tanks around the villages is often dug out and spread on the fields. These are the only artificial manures employed by the Newars, except oil-cake, which is used sometimes for garlic. Fuel being scarce and dear, almost all the straw, leaves, sugar-cane refuse, &c., are used for burning.

Artificial.

There are two natural manures greatly used in the valley. One of these is a dark reddish clay, containing iron and vegetable matter, but devoid of any calcareous ingredient. When this soil is superficial it yields good crops, but in general it is found in a deeper layer. As a manure it is applied to the light sandy soils. It is also used for brick and tile making. The other clay used as a manure is widely diffused throughout the valley, but is seldom seen superficially. It is generally found in layers of from 2 to 20 feet in thickness at various depths below the surface. This clay is dug out in the cold weather and allowed to remain in heaps on the sides of the fields till the sowing season, when it is spread over the fields. When freshly dug it is a dark unctuous-looking clay, very tenacious and firm. When dry it becomes steel grey in colour, breaks with a conchoidal fracture, and has a metallic lustre. In this state it is spread on the fields, and on being struck with the mallet breaks up into fine powder. It appears to consist entirely of silica and alumina in a very fine state of division, and shows no trace of calcareous or vegetable matters. Hence it is difficult to see how it can produce a good effect on the Nepalese soils, though it is largely applied to all indiscriminately whether sandy or clayey. This substance is much used also in pottery, and for mixing with other clays in brick and tile making. It is also used universally as a substitute for mortar in building.

Natural manures.

This is a convenient place to notice another substance which has only been discovered by the Nepalese within the last few years. It is a soft black clayey-looking mass which occurs in large beds of several feet in thickness, and from two to twenty feet below the surface. When dug up this looks like wet peat or soft clay, but on drying comes to resemble a coarse stony coal. It is largely used now in brick-burning, being mixed with an equal quantity of wood. When burned with wood it gives a dull red glow, and leaves a very large amount of earthy ash.

Substance like imperfect coal.

The fields of the Newars are in general small, partly on account of the number of land-owners, but also because irrigation is thus rendered easier. For this latter reason, too, whenever the soil is not naturally on a dead level it is formed into terraces. According to the angle at which the ground lies, these terraces vary from one to many yards in breadth. Around each field is a narrow raised ledge to retain the water while the rice crop is growing. As the whole valley slopes gently from the hills towards the centre, irrigation is generally easily effected by means of small ditches or diminutive canals. The Newars manage this very skilfully, and the owners of the land along these canals are all entitled in turn to a supply. As for fences round the fields, they can hardly be said to exist, nor, indeed, are they much needed except in the vicinity of the large towns where bulls are numerous. A permanent fence is never seen, except in the few instances where there are hedges of aloes or cactus. The usual fence consists of narkhut grass, and is a very frail affair, so that much damage is sometimes done to the young crops by Brahmini bulls, which range unmolested through the valley, especially near the towns. To beat one of these animals is a crime; to kill one is a more serious offence than to murder a human being.

Arrangement of fields.

Irrigation.

Fences.

The rotation of crops varies in the different classes of grounds. In the marshy lands near the rivers, only one crop is grown, namely, the transplanted rice. In the less easily flooded lands, a crop of wheat is grown in the cold season, and the next spring gyah or upland rice, followed by oord, or some other kind of pulse. In the moister lands of the upper level, the wheat is followed by radishes, mustard, buck-wheat, or earth-nuts, and these again by transplanted rice. In the best lands the succession of crops is simply transplanted rice followed by wheat, or by mustard, radishes or garlic. Sometimes in the dry lands wheat is followed by Indian corn, or ginger, turmeric and red-pepper are grown. In many well flooded places near the towns, where manure is plentiful, three crops are taken off the ground every year. Within the valley nothing is allowed to be cultivated but articles of food, so the capabilities of the soil for growing tea, cotton or tobacco are unknown.

Rotation of crops.

It only remains to notice the principal grains and vegetables cultivated. Rice is the most universally grown crop. There are several varieties grown in Nepal, but they may be divided into the transplanted and the gyah or upland rice. The former is sown in carefully-prepared plots of ground in May, and is ready for transplanting as soon as the wheat is cut and the rains fairly set in, *i. e.*, from the middle of July. The ground is turned up in ridges with the kodali, then flooded, then dug up, mixed with the water, and puddled with the feet so as to form a soft muddy mass into which

Rice.

Transplanted rice.

the young plants are inserted with the hand. After planting the only care bestowed on it is weeding, which is done two or three times. The crop is ripe from the middle of October to the middle of November, when it is reaped and thrashed out on the spot by beating the sheaves on the ground. The grain is sometimes subjected to a process of fermentation or malting, the sheaves being built into a sort of low stack, while still damp, and covered with sods. The grain in this state is much esteemed and is called hukwa.

Thrashing.

Malting.

The gyah rice is sown in the lands of the higher level during the latter half of April. The ground is carefully dug, pulverized and levelled, and the grain sown by hand in drills. The ground is usually twice dug at intervals and manured richly. The crop is carefully hoed and weeded four or five times. It is ready for cutting by the end of August or beginning of September.

Gyah rice.

The average produce of rice is, of the transplanted, four mooris per ropni, of the gyah only two and a half mooris per ropni.

Amount of crop.

Here it may be as well to insert tables of the land measure, dry measure and weights employed in the country.

Land measure.

75	square yards	=	1 jana	
300	square yards	=	4 janas	= 1 ropni.
7,500	square yards	=	25 ropnis	= 1 khait.

Hence the khait is nearly equal to 1½ English acres.

Dry measure.

2½	English fluid ounces	=	1 choutay.
4	choutays	=	1 manna.
8	mannas	=	1 pathi.
20	pathis	=	1 moori.

Hence 1 moori is equal to 10 English gallons.

Weights.

Parbuttia.				*Newar.*			
4½	tolahs	=	1 kunna	9	tolahs	=	1 bhuhul
4	kunnas	=	1 pan	2	bhuhuls	=	1 panlah
4	pans	=	1 seer	2	panlahs	=	1 baghula
3	seers	=	1 dharni	2	baghulas	=	1 kulan
				3	kulans	=	1 dharni

The Nepalese tolah is 165 grains instead of 180 as in the British Indian tolah. Hence the dharni is equal to 2 seers 7 chittacks and 3 tolahs.

Wheat is largely grown in Nepal, but it does not form a favourite article of food with the people, and comparitively little attention is bestowed on its cultivation. It is greatly used in the manufacture of a coarse kind of beer and spirit, which are largely consumed by the Newars and Bhootias at all times, and especially at festivals and during the rice-planting season.

Wheat.

Two varieties of wheat are grown, the rato or red wheat, and the saito or white wheat. After the rice crop is fairly off the ground, about the end of November, the soil is dug up into ridges then the wheat is sown broadcast and roughly covered by the clods being broken up in the usual way with the mallet. After this no more care is bestowed upon it. The crop is ripe in the middle of May, when it is cut and the ground again prepared for the rice. The amount of seed sown is generally one pathi per ropni, and the average return is 14 pathis per ropni.

Amount of seed sown and return.

Barley and oats are grown in small quantities only in the valley. The latter seem to thrive remarkably well, but are only used for feeding elephants and horses.

Barley and oats.

Indian corn is much cultivated on the grounds of the higher level, and on the hills where it grows luxuriantly, though hardly any care is bestowed on it. In the valley the ground is carefully dug, levelled and manured. It is then sown in drills about a foot apart. The crop is carefully hoed and weeded and a top dressing of manure applied while the plants are young. It is sown in the end of May, and is ripe in the end of August or beginning of September.

Maize.

The amount of seed is three mannas per ropni, and the average return is 15 pathis per ropni.

Amount sown and return.

Murroowa, a small millet-like grain, is largely grown on the hills, and also the sides of the tars in the valley. This grain is either sown broadcast on raised beds, or transplanted between the rows of Indian corn. It is sown in May or June and reaped in October and November. It does not require irrigation, and little care is bestowed on its cultivation. The amount sown is four mannas per ropni, and the return on an average 15 pathis per ropni.

Murroowa.

Amount sown and return.

Oord. Oord and some other pulses are grown on the higher level. They are sown broadcast on broad beds separated by trenches a foot or so in depth.

Urhur dal, moong, mussoor, and gram are rarely seen growing in the valley. Some of them grow well in the adjacent valleys of a lower level.

Buck-wheat. Buck-wheat (phaphur) is much grown. It is generally sown as soon as the Indian corn is cut. It requires little care in cultivation, and is ripe in November and December. The Purbuttias and Bhootias use this grain greatly for making a kind of porridge, and also for making bread.

Mustard. Various species of mustard are grown, chiefly for the sake of the oil, but the young plants are also eaten as vegetables. Much care is bestowed on the cultivation of mustard, and manure, especially the black clay, is largely employed. The sowing time varies greatly according to the crop that it follows.

Garlic. Garlic is largely grown, and is a favourite food with the Nepalese, both in its raw state and cooked or pickled in various ways.

Much manure is required for this crop, and very great pains are bestowed on digging, weeding, and irrigating it. The chief crop is sown in November, December, and January, and is ready for use in the green state (when it looks like leeks) in March, April, and May.

Radishes. Radishes, of a large white species, are nearly as favourite an article of diet as garlic. They are grown all the year round in immense quantities, and when the soil is suited for them, they attain a very large size. They are eaten raw and cooked in every possible way, but the favourite mode among the Newars of preparing them is to bury a quantity in a hole in the ground till they have undergone a sort of fermentation, when they are taken out, washed, and dried in the sun. In this state, called "sinkee," they keep for months, and are much liked by the Newars. The odour diffused from a newly open pit or drying ground is most horrible, and when these processes are going on it may be truly said that the land stinks.

Radishes pitted and fermented.

Ginger and turmeric. Ginger and turmeric are largely grown, and the former is said to be of a very fine flavour and is much prized in the neighbouring districts.

Capsicums, &c. Capsicums and red peppers of every variety are much cultivated by the Nepalese, and their red pepper is famous throughout India for its peculiar delicate flavour.

Sugar-cane. Sugar-cane is grown on the light soils of the higher level, but both the white and red varieties grown in the valley are small and poor. It is planted in February and March, and is ready for cutting in November and December. The cane grown in the valley is chiefly used for sugar-making, the juice being expressed by a very primitive apparatus, consisting of a lever worked by a couple of men who jump on it and thus squeeze out the juice. The cane brought from the neighbouring valleys for eating is large and of good quality.

Potatoes. Potatoes are grown both in the valley and on the adjacent hills. In the valley a large round white potato is grown, while that of the hills is a small red kidney-shaped variety. Both are of good quality. In the valley potatoes are planted in the low lands in January and February, and are dug in May and June, at which season they are exposed for sale at the street corners boiled and ready for eating. The amount grown is not very great, as the Nepalese prefer the red hill potato, imagining that the white kind is "cold" and produces rheumatism if much used.

Cucumbers and cucurbitaceas of all sorts are largely grown near the towns and much used as food both raw and cooked. There is nothing particular to notice in their cultivation.

Annual yield of land. The annual value of the crops obtained from the three descriptions of land is said to be as follows:—The best land producing annual crops of transplanted rice and wheat yields about 210 rupees per khait of 25 ropnis.

The ground producing upland rice, wheat, and other crops yields about 180 rupees per khait, and the poorest kinds of soil yield about only 95 rupees per khait.

Lands held from Government by the soldiers are usually made over to the Newar agriculturists on the condition of their paying to the holder one-half of the annual net produce.

For lands which do not belong to Government, and can be sold, the usual price is about twenty years' rental, or the value of the net produce.

Increase of cost of grain, &c., of late years. The price of grain and of all articles of food has increased greatly of late years. To give a correct idea of the price of the different kinds of agricultural produce, and to show the great gradual increase in their value, a table is here inserted showing the prices of a few as they are now, and as they were thirty and fifty years ago.

Articles of food.	Price per Nepal Rupee in 1818, or fifty years ago.	Price per Nepal Rupee in 1836, or thirty years ago.	Price per Nepal Rupee now, 1871.
Krishna Bhoj (finest rice)	100 Mannas.	25 Mannas.	17 Mannas.
Malsee (coarse rice)	200 „	40 „	20 „
Dhan	320 „	80 „	42 „
Wheat	480 „	40 „	34 „
Barley	... ...	86 „	40 „
Muroowah	600 „	80 „	40 „
Maize	640 „	72 „	44 „
Oord	.....	30 „	22 „
Moong	.....	25 „	12 „
Mussoor	.....	40 „	18 „
Chunna (gram)	.....	12 „	10 „
Pease (dry white)	.....	15 „	16 „
Mustard	.....	40 „	22 „
Potatoes	.....	40 seers.	33 seers.
Ginger	.....	20 „	12 „
Turmeric	.....	9 „	5 „
Phaphur (buck-wheat)	.....	20 „	16 „
Flour	.....	16 „	11 „
Atta	.....	18 „	13 „
Ghee	.....	3 „	1¼ „
Oil (mustard)	.....	4 „	2½ „

Before leaving the subject of agriculture, it may be as well to notice the cattle and other live stock of the country. The cows are of a small breed, and give but little milk. Bullocks are not employed as beasts of burden, and but seldom for ploughing. Brahminy bulls abound around the towns and do much mischief to the growing crops. Some of the wealthy people have fine cows, either English or Hansie, and they seem to thrive well in the country. Epidemics often occur among the cattle, both of the foot and mouth disease and the rinderpest.

Live stock, cows.

Buffaloes are kept by the poorer classes for supplying milk, and numbers are imported for slaughtering. No female buffaloe is allowed to be killed.

The few sheep and goats that are reared in the valley are of very small poor breeds. Great numbers of both are imported for consumption from Thibet, the Teraie, and Hindustan, but these are all geldings of males, as no female animals are used for food or for offering in sacrifice.

Sheep and goats.

There is no indigenous breed of horses or ponies. The few wealthy people have Arab and English horses, and many excellent ponies are imported from Thibet and the hills to the northward.

Horses.

Fowls and ducks are largely reared by the Newars, who consume them and their eggs in great quantities. Ducks are also used by the Purbuttias, and they are much in favour as sacrifices. The system of rearing them is rather peculiar. The eggs are generally set from May to August. When the rains have fallen and the rice is transplanted, the young ducks are carried out in large baskets to the rice fields and turned out to pick up their own living. They become very tame and come to their owners when called in the evening. They are then picked up, returned to their baskets, and carried home.

Fowls and ducks.

Price of Cattle, Fowls, &c.

	Rs.	Rs.	
Ponies	150	to 800	
Cows	15	to 25	
Buffaloes (cows)	20	to 70	
Ditto for slaughtering	10	to 20	
Hill sheep	2	to 4	
Goats from Teraie, &c.	2	to 4	
Ditto from hills	2	to 15	
Fowls	5	for 1	Re.
Ducks	3	for 1	„

Besides being careful agriculturists the Newars are very fond of horticulture. Many European vegetables, fruits, and flowers have been introduced during the past fifty years, and most of them are reared in great perfection. Pease, french-beans, cabbage, cauliflower, turnips, carrots, artichokes, asparagus, and indeed almost all the common English vegetables grow freely.

Horticulture.

Vegetables.

Flowers are greatly used by the people both for religious purposes and for ornamenting their hair. All the year round there is a regular vegetable and flower-market in the mornings where both cultivated and wild flowers are sold in great quantities. Almost all English flowers grow well in the

Flowers.

valley and the hills around supply rhododendrons and orchids of many kinds, a species of hydrangia, and many showy lilies and other wild flowers. Buttercups, violets, blue-bells, and other homely English flowers grow on the road-sides and in the jungles at the foot of the hills, which also abound with many species of ferns.

Wild flowers.

Of wild fruits there are many, such as raspberry, strawberry, barberry, mulberry, cherry, pear, &c., and of cultivated fruits the valley produces strawberries, pears, quinces, apples, plums, apricots, peaches, pomegranates, and a few grapes. The apples and pears are of English stock and thrive well. The apricots are poor, and the peaches, though large, seldom ripen thoroughly before the rains set which destroy them.

Fruits.

Oranges, lemons, &c., grow most luxuriantly, and are of very fine flavour.

In the adjacent small hot valleys almost all the fruit of the plains of India grow freely; so that in the season the bazar is well supplied with mangoes, jack, pine-apples, guavas, &c.

The timber contained in the forests in the teraie is very valuable, and a large part of the revenue of the country is obtained from its sale. The most valuable woods are the sâl and sissoo of the teraie, but many valuable woods grow on the hills around the valley, such as the deodar, common pine, toon, chumpa, maple, walnut, and several species of oak. There is no export of timber except from the teraie, as the cost of carriage over the hills would be enormous. The timber of the forests in the interior is destroyed in a most wanton manner, a whole large tree being sacrificed to make a coarse door or a couple of planks. The use of the large saw is unknown in Nepal, so that much timber, as well as time, is wasted in the process of splitting the wood with a sort of pointed mortice chisel which is the mode employed for dividing wood into planks.

Timber.

The revenue of the country is about ninety-six lakhs of rupees. The chief sources from which it is obtained are the land tax, custom dues, mines, forests, and monopolies.

Revenue.

About ten per cent of the teraie lands and twenty per cent of the hill lands are private property. These consist of birtans and potans. The former are lands assigned by Goorkha kings as gifts to Brahmins, soldiers, and others, and on these no tax is levied. The latter are freeholds from the old Newar kings, and the holders pay a small sum of about four to eight annas per bigah.

Freehold lands.

When, for any service rendered to the State, a grant of land is made to a subject, it is permanent and absolute. But when the grant carries with it an obligation to supply an armed force in time of war it is known as a "kiput," and the holder pays one-tenth of the ordinary land tax. Such grants are made to certain hill clans only which have been absorbed into the Goorkha State. A few petty rajahs on the hills hold lands free altogether, except that they are bound to attend with their followers in time of war.

Grants of land.

Lands on which rice is not grown are very lightly assessed, the rate being one rupee for every team of oxen, eight annas for a single plough bullock, and four annas for each spade. On these terms any one may cultivate as much of a hill side as he likes, the tax being the same for any amount of land.

Land tax.
On hill lands.

Tax for houses built on Government land.

When houses are built on Government lands a tax of one rupee a year is taken for each house.

On land in the valley.

In the valley and all parts of the country except the Teraie, wherever rice is cultivated the land tax or rather Government rent is one half of the produce of the land, and a small charge per bigah besides for the straw.

The troops, as already mentioned, are paid by grants of land, and they receive thirjas, or delivery orders, on the mohees, or cultivators, who are bound to bring in their share of the produce and deliver it free of charge at the grantee's house, if the fields be within a day's journey of his residence. When the collection of their dues would be difficult, owing to the distance of their jageers from their homes, the soldiers dispose of their thirjas in the public market and receive the value in hard cash. They prefer, however, if possible to collect their share of the produce, as the lands assigned to them often yield from 20 to 50 per cent in excess of the Government estimate. Corn dealers are large purchasers of these thirjas, as they generally yield a handsome profit. The troops prefer this arrangement to monthly payments of hard cash, although they do at times suffer from inundations and failures of crops, &c., which are not made good to them by the Government.

Grants to Soldiers.

The teraie is divided into ten zillahs, namely, Morung, Mohetery, Suptery, Bara, Persa, Rontahut, Sirlie, Chitoun, Bootwul, and Rajhut. The land tax is not uniform, but ranges from four annas to two rupees per bigah in proportion to the fertility of the soil, facility for irrigation, &c. The chowdries or headmen of the villages are responsible for the collection of the tax. They assist the ryots with funds to buy oxen and build a hut and supply them with seed and rice for a year's consumption.

Tax on Teraie lands.

In return they get ten per cent commission on the collections, and exact interest from the ryots on the advances made at the rate of 20 to 25 per cent.

Waste lands in Teraie.

The waste lands are made over to intending cultivators rent-free for ten years, after which for the next five years the tax is only four annas per bigah, and the cultivator receives one-tenth of the cleared land rent-free for life.

The lands are measured and assessed every five years, the highest tax being two rupees per bigah. If a man tries to decamp after ten years' occupancy of the land and to defraud Government by again taking up more land rent-free in another district, he is at once charged four annas per bigah on his new land.

Payment of tax.

The chowdrie having collected the tax from the ryots, pays it into the hands of the lieutenant in charge of the district, by whom it is made over to the soobah of the zillah; and by him it is transmitted annually under escort to the capital.

Government cellars.

All the revenues of the country from different sources are collected in the moolkikhanah or treasury. At the end of the year the surplus is deposited in the mool dhookuty or Government cellars, whence it is never withdrawn except in great emergencies. A yearly surplus has been accumulating in this manner for the last fifty years.

It may be as well to mention that private individuals adopt the same system as Government with regard to their savings. The National Bank of Nepal is simply a hole in the ground.

Forests.

The sâl and sissoo forests are all Government property, and yield a large amount of revenue, as much as between eight and ten lakhs. The timber is generally sold by auction at the various depôts in the teraie, and thence floated down the rivers.

Mines.

Mines, too, yield a considerable amount of revenue, besides supplying iron, copper and lead, &c., for the Government works. The following is a list of the places where iron and copper are found in the country :—

Copper in Eastern District.	Copper in Western District.	Iron.
Chootrea	Beni	
Juntria	Bagloong	
Choopooloo	Magrat	
Waksa	Redi	Waksa
Bhoca	Jokhoom	Roopi
Chitang	Kalchok	Lookoom
Dhorliya	Roogoom	
Chagya	Jhim	
Nagriya	Goolmi	
Ladak	Syatang	

Iron also is found in the Palpa and Bootwul districts, and lead is obtained at Syatang.

Monopolies.

Monopolies form another productive source of revenue. There is a monopoly for almost everything in Nepal,—tobacco, salt, oil, broad-cloth, even the right of inoculating for small-pox, are monopolies. These are disposed of to various officials for large sums. They again make them over to some money-holding trader, and he works out the details of the system, granting licenses for the sale of the article and fixing the rate at which it is to be sold. Of course this places a fictitious value on the articles so treated, and in consequence tobacco, oil, salt, &c., are enormously dear in the valley though cheap enough just fifty miles away across the hills.

Customs

The actual import and export taxes also form large items in the revenue, as almost every article of consumption is heavily taxed, both on entering and leaving the country.

The taxes on merchandise from the British provinces is from twelve to fourteen per cent, and five to six per cent more is charged on the goods being carried into Thibet.

Communication, Roads, &c.

Of the roads in Nepal, there is little to be said. The only route by which Europeans are allowed to enter the country is that already described. As far as Hetoura there is a mere "kutcha" pathway, very rough, and almost impracticable for hackeries beyond Bichakoh. From Hetoura to Bhimphedi, the road has been widened to about 24 feet, and bridges have been thrown over the streams except in the case of one wide torrent, the Samri Kolah, where the bridge is now being built. Beyond Bhimphedi, the road over the hills is most rugged and precipitous, and unfit even for laden beasts of burden.

Within the valley there are only two good roads. The main one leads from the foot of the Chandragiri pass at Thankote, through Katmandoo to Bhatgaon. The other leads from Patun past Thappatully, the capital and the residency to Bhalajee. On these roads the streams are all bridged substantially.

The other roads in the valley are mere rough footpaths unfit for vehicles of any sort or even for cattle.

The road passing out from the valley across the hills in all directions are also mere rugged footpaths.

The only route possessing much interest for Europeans is the one leading to China, so it may be as well to give a list of the stages, with the distances and the rivers, mountains, &c., to be crossed, which was supplied by a native of the country, who has himself performed the journey.

Names of Stages, &c., between Katmandoo and Pekin as furnished by a Nepalese traveller.

Number.	Names of Stages.	Distance in miles.	Rivers.	Bridges.	Tanks.	Ranges of mountains.	Castles.	Remarks.
1	Gowree Ghat	2	...	...	...	...	...	
2	Sankhoo	7	2	...	...	...	...	
3	Deopore	8	3	3	...	...	...	
4	Seepa	7	2	...	...	...	...	
5	Chowtera	8	3	3	...	...	...	
6	Puhidya	12½	30	30	..	1	...	
7	Thagam	10	...	...	...	1	...	
8	Listikote	5	2	2	...	1	...	
9	Doogoona	5	1	1	...	...	...	
10	Khasa	10	5	4	7	...	...	
11	Chosyang	10	3	...	...	...	...	
12	Kootee	8	3	3	...	...	...	
13	Thanchelen	10	3	3	...	...	...	
14	Kholoong	8	3	...	...	...	...	
15	Sungkote	20	2	...	...	1*	...	
16	Thegli	6	1	1	...	...	...	
17	Mee-o	12	1	...	2	...	...	
18	Sikerjoong	12	2	2	2	1	...	
19	Lôl	6	1	...	...	1	...	
20	Chya-cho-py	9	1	...	...	1	...	
21	Thoonboo	16	2	1	2	1	1	
22	Lulitjhoong	10	2	...	...	...	1	
23	Chyatang	8	...	...	...	...	1	
24	Phum-cho-ley	10	1	1	...	...	1	
25	Tarsi Kewang	8	1	...	...	...	...	
26	Giring	10	1	...	...	1	1	
27	Kagtigoomba	18	1	1	...	...	...	
28	Digurcha	6	...	...	...	...	...	
29	Peta	17	1	1	...	1	1†	
30	Takchya	14	...	...	...	...	...	
31	Gyanchi	11	1	1	1	10	1	
32	Koonsing	14	1	1	1	...	1	
33	Thootwal	10	4	4	...	...	1	
34	Nichya Oong	10	2	1	...	...	...	
35	Nargarchoo Jhoong	10	2	2	1	...	1	
36	Thul Jhoong	12	...	...	...	1	1	
37	Neaksa	12	...	...	...	1	1	
38	Choosoong Jhoong	12	2	1	...	...	1	
39	Ngetang	18	3	1	...	...	1	
40	Lhassa	12	3	2	1	...	1	
41	Tacchin	12	1	...	...	...	1	
42	Mitonghoogha	26	3	2	...	...	1	
43	Richyang-leloo	11	3	2	...	1	1	
44	Oong-soong-chyang	10	4	4	...	...	...	
45	Twam	10	5	5	...	...	...	
46	Noomaree	18	5	7	2	...	...	
47	Sootta	18	6	5	...	1	...	
48	Chyanta	12	2	2	...	...	...	
49	Sinta	12½	5	5	...	...	...	
50	Syagta	11	3	3	...	...	...	
51	Samba	10	2	2	...	...	1	
52	Wacha	16	5	1	1	...	...	
53	Jali	10	2	2	...	...	...	
54	Thathoo-kha	12	4	4	...	1	1	
55	Soova-thoon	14	2	...	2	1	...	
56	Chyang-koong	13	2	3	...	...	...	
57	Walanta	16	4	3	...	...	...	
58	Tava	10	3	...	...	1	...	
59	Sanchicho	10	...	..	2	...	...	
60	Tanta	22	2	4	1	1	...	
61	Pyapa	14	7	4	1	1	...	
62	Lacha	11	2	3	1	1	...	
63	Palilang	24	1	1	...	1	...	
64	Topao	26	3	1	...	2	1	
65	Chatho	14	2	3	...	...	...	
66	Lilipoo	18	1	...	...	1	1	
67	Chya-se-cha-oo	18	2	3	...	1	...	
68	Mali	10	...	...	1	1	...	
69	Wakho	8	1	1	1	1	...	
70	Ngeta-taie	32	1	2	4	5	...	
71	Lakoong	10	3	2	...	...	...	
72	Lakla	16	2	8	...	...	...	
73	Thandoo	16	3	2	...	...	1	
74	Moopoo	12	1	1	1	2	...	
75	Pao-tyang	12	1	1	...	2	...	
76	Pakoong	18	...	...	...	2	...	
77	Wankha	10	...	2	...	...	...	
78	Ngati...	15	2	2	...	...	1	
79	Taya ...	16	1	...	...	1	1	
80	Lochya-chooee	12	2	2	...	...	1	
81	Asá ...	18	1	...	...	2	1	
82	Siyankon	12	1	...	...	1		
83	Sissoo	20	1	...	...	3	...	
84	Mogam	24		...	...	...	...	
85	Koosoo	16	...	2	...	1	...	
86	Mangli	18	2	...	...	2	...	
87	Khanchikha	6	...	...	...	1	...	
88	Toopaloong	16	2	...	...	...	...	

* This mountain is said to be covered with poisonous plants the odours of which produce giddiness and difficulty of breathing. The real reason of these phenomena is the great height of the pass.

† There is a lake called by the Newars Pati Tokris, said to take a man on horseback four days to go round it. It contains an island with numery, in which lives a nun said to be immortal like the Lama of Thibet.

Number.	Names of Stages.	Distance in miles.	Rivers.	Bridges.	Tanks.	Ranges of mountains.	Castles.	Remarks.
89	Pathang	16	3	1	...	1	...	
90	Pathoong	7	...	1	...	...	...	
91	Tasa ...	18	2	1	7	1	...	
92	Sampa	15	3	3	...	...	...	
93	Sarnaya	24	9	8	...	...	..	
94	Thathoong	20	4	4	2	2	1	
95	Lithang	10	2	2	...	...	...	
96	Kootookha	14	1	1	...	1	...	
97	Koomali	24	3	1	...	3	...	
98	Makytoong	18	3	1	...	2	...	
99	Khopan	10	3	2	...	...	...	
100	Balesing	18	4	4	...	1	...	
101	Toomwali	8	2	5	...	...	...	
102	Anepa	11	3	4	...	...	...	
103	Chyto	16	2	2	...	...	...	
104	Tachiton	20	2	4	...	...	...	
105	Thothasyon	14	7	9	...	1	1	
106	Lootinchhon	16	2	3	...	1	1	
107	Phisyang	14	7	9	...	1	1	
108	Tithyan	16	2	3	...	1	1	
109	Kyang-chhoo-syang	18	4	4	...	1	...	
110	Khyp Khy ...	14	6	10	...	1	...	
111	Loochgan Syang	8	3	4	...	1	...	
112	Ngyang-ton ...	20	5	9	...	1	1	
113	Petang ...	18	5	8	2	1	...	
114	Chhinto ...	16	7	6	...	...	1	
115	Syan-Chyang-Lyang ...	16	12	1	...	...	...	
116	Chhimphoo ...	18	39	2	...	...	...	
117	Sindhoosyan ...	10	14	14	1	3	...	
118	Tapan ...	20	47	47	...	...	2	
119	Lochyasyan ...	10	9	9	...	1	1	
120	Myanton ...	14	6	6	2	...	1	
121	Chathoong Syan...	24	14	13	2	2	2	
122	Oolya-ee ...	16	2	2	...	1	...	
123	Chotya ...	18	7	7	...	2	1	
124	Tarnoosoo ...	22	6	7	1	2	...	
125	Kayansyang ...	20	3	2	1	1	2	
126	Syansyu-Yaien ...	12	1	2	2	...	1	
127	Syang-Yaien... ...	12	2	1	2	...	...	
128	Nichhing-tan ...	10	1	...	2	1	...	
129	Tan Ngaiee ...	18	3	1	1	...	...	
130	Myang-syang ...	18	3	1	...	...	...	
131	Paoo-tyang ...	16	4	1	...	...	1	
132	Mata-ooee ...	20	3	2	1	...	...	
133	Tan-lyoopa ...	18	6	7	3	...	...	
134	Lansin ...	18	7	7	1	1	...	
135	Phoopyen ...	22	6	4	...	...	...	
136	Khwanephoo ...	20	9	13	2	1	...	
137	Paoo-chin-syan ...	18	4	3	2	...	1	
138	Phoosyephoo ...	12	3	3	1	1	...	
139	Chhinsyang Syan ...	24	4	3	5	...	2	
140	Ookoo Mayan ...	18	1	1	4	...	2	
141	Syang Phoosyan...	18	7	7	1	...	...	
142	Sing-na-phoo ...	20	2	2	2	...	2	
143	Syang-Tyang-Syan ...	12	4	4	2	...	1	
144	Byla Syan ...	16	4	3	2	...	1	
145	Khayan Myan ...	24	15	14	11	...	3	
146	Pathon Jyan ...	20	5	2	2	...	2	
147	Lyapya Syan ...	20	2	2	...	...	2	
148	Santo ...	12	5	2	1	...	2	
149	Syan-see-ee ...	14	3	3	...	...	...	
150	Myang-tyang-syan ...	14	7	6	...	1	1	
151	Lye-lyan-Sya ...	18	14	12	1	...	1	
152	Kholyan Sya ...	14	7	7	...	...	1	
153	Soon Syan ...	18	2	1	2	...	...	
154	Phychhephoo ...	12	4	4	1	...	1	
155	Yang Khwa-ee ...	14	6	6	...	...	1	
156	Khwa Khon Chan Syan ...	20	5	4	2	...	2	
157	Loy-khy-phoo ...	24	4	4	22	...	2	
158	Chin Syan ...	12	5	4	4	...	1	
159	Eee-ka-ee ...	12	6	5	2	...	1	
160	Ta-tan-phoo ...	14	7	6	2	...	2	
161	Sa-tae ...	14	3	3	...	...	1	
162	Khata Syan ...	14	6	6	...	...	1	
163	Soota Ooph ...	24	7	7	1	...	2	
164	Loee Chhi Syan ...	12	3	3	...	...	1	
165	Py Syan Syan ...	12	2	2	...	...	1	
166	Ta-oo-tan ...	12	4	4	1	...	1	
167	Lan thyan Syan ...	9	3	3	2	...	1	
168	Bya thye phoo ...	12	3	3	1	...	1	
169	Sen loung Siyan ...	18	3	3	...	...	...	
170	Chhi poo tyan ...	18	2	2	2	...	1	
171	Pha choo syan ...	14	2	2	2	...	1	
172	Pa tyam phoo ...	12	3	3	1	...	1	
173	Pykhwa ...	22	8	8	6	...	1	
174	Ta tou ...	16	6	6	4	...	1	
175	Lonsya ...	17	5	5	...	...	2	
176	Pekin... ...	14	5	6	...	..	3	
	Total ...	2,551½	663	609	114	229	97	

KATMANDOO,
10*th October* 1871.

DANIEL WRIGHT, M. A., M. D.,
Residency Surgeon.

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